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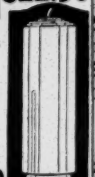

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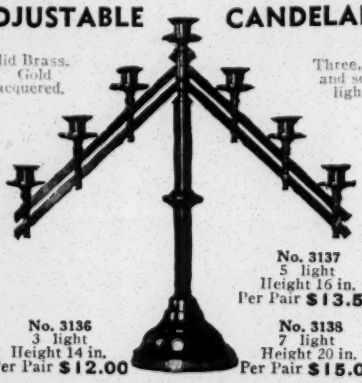

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THE ECCLESIASTICAL REVIEW

NINTH SERIES.—VOL. X.—(XC).—JUNE, 1934.—No. 6.

APOSTOLIC CONSTITUTION

EXTENDING THE UNIVERSAL JUBILEE EXTRAORDINARY TO THE WHOLE CATHOLIC WORLD.

Pius, Bishop

SERVANT OF THE SERVANTS OF GOD.

TO ALL THE FAITHFUL WHO READ THESE PRESENT LETTERS, GREETINGS AND APOSTOLIC BENEDICTION.

THE UNIVERSAL JUBILEE EXTRAORDINARY which We decreed last year to commemorate the nineteenth centenary of the Redemption of mankind and which now has been brought to a close, has procured for all souls penitent and purified of their sins who have been elevated from the " earthly house of this habitation " to higher things,

so much and such great benefits and divine consolations, that We cannot fail to give undying thanks to Almighty God.

In the course of this Holy Year We have seen sons without number, either individually or in groups, hasten to this holy city—a benefit which We recognize as having been received from the loving kindness of our Heavenly Father; We have received them in audience and have encouraged them with Our paternal words. These throngs belong to all classes of society—working people who gain their bread by daily labor; noblemen and statesmen, all of them suffering from the very difficult conditions of the times; they came seeking heavenly help not only for themselves but also for all of their people—an example worthy of every praise. Those in the prime of life, and those whom age has enfeebled have not hesitated to undergo the inconveniences of the journey to Rome. Not only from Italy and the neighboring regions, but also from countries beyond the sea and from every part of the world, they have come; so that the ancient Roman sanctuaries, the sacred catacombs and the very streets of the city have resounded with pious canticles sung by throngs of the faithful "of every language, every race and every nation".—It was not unusual, after the custom of pilgrimages to Rome of an earlier day, to see men and women make the long journey on foot to come to the Eternal City to pay a visit to the common Father and to obtain pardon for their sins. All of these We honor with Our paternal praise, especially since the bitter conditions from which we have been suffering so long have not yet been surmounted. Many of those who set out upon and who accomplished this pious journey have met and overcome the most serious obstacles.

Since all those who wished to come to Rome, however, were not able to come and partake of the immense treasures of celestial grace, We have deemed it opportune that, according to the custom and the regulations of the Apostolic See, the Jubilee Indulgence, granted up to now to residents of and visitors to Rome, should be continued so as to be gained during an entire year throughout the universe. In order that this salutary benefit may be obtained, We exhort the ministers of the Church, and especially all the Bishops, that, by means of appropriate sermons addressed to their people, by spiritual

retreats and holy pilgrimages, they prepare worthily and strive to induce the greatest number of the faithful to be purified of their sins through the Sacrament of Penance and to gain the grace of the plenary indulgence. Let them also remind them to pray for Our intention.—As regards this intention, besides the purposes which We designated in Our Apostolic Letter *Quod nuper*—namely, that the liberty due the Church be restored throughout the world, that all nations be brought again to peace, concord and true prosperity—We desire furthermore that the prayers of the faithful should be offered in season and out of season for the development of the Missions (that this development may continue and bring daily the most fruitful results) and for the happy return of all separated brethren to the one single fold of Christ.

To Our preceding intention We are pleased to add still another that is particularly dear to Us. In many countries there is growing a nefarious propaganda, spread by the "militant atheists" who, with bold audacity against God, arrogantly utter that impious and criminal cry, as it were their watchword—"Without God, against God!" We deem it all the more opportune that the extension of the Jubilee this year to the whole Catholic universe should be a means of repairing in every way possible, by prayer and expiation, this grievous offence against the Divine Majesty. We beseech all the faithful to apply themselves to obtaining from the Father of Mercy that the impious activities of these perverse men, who are trying not only to destroy all religion but all true civilization as well, may eventually cease and be frustrated. Let the faithful intercede by their prayers and their sacrifices that the Redeemer of mankind may strike with the spark of celestial light the blind souls of these blasphemers and enemies of God, so that, filled with shame and repentance for their crimes, they may return to His paternal bosom. To this end We propose, before the close of the Jubilee solemnities, to take part in public prayer in the Vatican Basilica on an opportune day to be named later.

Therefore, by authority of Almighty God, of the holy Apostles Peter and Paul, and Our own, We extend by these Apostolic Letters the great Jubilee of the Divine Redemption which has just been celebrated in Rome, to the whole Cath-

olic universe, to the Western Church and to the Eastern Church, and We prolong it for an entire year—that is to say, from the eighth day after Easter of this year through the entire eighth day after Easter of 1935. Wherefore, to all the faithful of both sexes—even though during the Holy Year just ended they have already gained the Jubilee Indulgence—by Our Apostolic authority We grant the most complete remission of all the punishment incurred by their sins; this to be obtained throughout the world, except in Rome and its suburbs, on condition that they have first obtained remission and pardon for their sins and that, while reconciled through the Sacrament of Penance and nourished by the Holy Eucharist, they have piously visited during the period prescribed the churches and public oratories designated for this purpose. All this must be done in accordance with the following regulations:

I. Ordinaries, either themselves or through approved ecclesiastics—to whom, if they deem well, they may give this power for the whole year—shall designate for these Jubilee visits, in the episcopal city, the cathedral and three other churches or public oratories in which, at least from time to time, it is customary to celebrate the Holy Sacrifice; in the suburbs and other parts of the diocese, the parish church of each parish and, within the limits of each parish, three other churches or oratories, as We have said above. In the Oriental Church the Patriarchs and other Ordinaries shall do likewise, either themselves or through delegated ecclesiastics, but each for his own eparchy or his own diocese.

In the regions of the Missions, however, the Ordinaries shall designate four churches or public oratories, as We have already said, in each quasi-parish or station of the Mission, without having to take into consideration the see of the Ordinary and other parts of the territory.

II. As was the rule during the Jubilee Year in Rome, throughout the coming year three pious visits must be made to each of the four designated churches or public oratories, either on the same day or on subsequent days, in such manner however that the faithful, as soon as they leave the sacred edifice, their visit accomplished, may enter again and without delay make the second and third visits. If there are not four churches or public oratories in the district, the Ordinaries, in

their discretion, may, either themselves or through their delegates, determine how the twelve prescribed visits are to be made in a smaller number of churches; this is to be so arranged that there may be four visits in three churches, or six visits in two churches, or twelve visits in one church.

III. So that the prayers recited during the holy visits may carefully recall to the minds of the faithful and incite in their souls the memory of the Divine Redemption and above all of the Passion of our Lord, We ordain and enjoin as follows: in addition to the prayers which each shall offer to God according to his personal devotion, it will be necessary to recite before the altar of the Blessed Sacrament five times the *Pater, Ave* and *Gloria,* and once also for Our intention; then, before the image of Jesus Christ crucified, shall be said three times the *Credo* and once the prayer *Adoremus te, Christe, et benedicimus tibi,* etc., or a similar ejaculation; then, before the image of the Blessed Virgin, one must recite, while meditating on Our Lady's Dolors, the *Ave Maria,* seven times and add once the prayer *Sancta Mater, istud agas,* etc., or a similar prayer; finally, before the tabernacle of the Blessed Sacrament, the faithful shall devoutly make profession of their Catholic faith by the usual formula of the *Credo.*[1]

As regards the Oriental Church, when the faithful make their Jubilee visits and pray publicly, either before the Blessed Sacrament, the Crucifix or the image of the Blessed Virgin, or for Our Intention, or finally when they affirm their Catholic faith by the prescribed formula, they shall conform to the dispositions which, according to their divers rites, shall be announced at the proper time to their Patriarchs and other Ordinaries by Our Sacred Congregation for the Oriental Church. Furthermore, power is given to each Ordinary to substitute other prayers for those prescribed for the Jubilee visit when the visit is made individually. Likewise, the faithful of the Oriental Church who live outside the limits of their territory, if they unite with pilgrims of the Latin rite, may use the formulae or prayers prescribed for Latins; if they make the visit individually, it is permissible to recite the formulae of their own rite or of the Latin rite.

[1] Cf. Apostolic Letter *Quod nuper,* 6 January, 1933.

IV. As certain prayers are to be recited before Jesus Christ hidden under the Eucharistic veils, the Ordinaries shall see to it that the churches or public oratories designated shall be chosen from among those where the Blessed Sacrament is legitimately reserved on the altar, or at least in those where, during the time of the holy visit, the Divine Presence is assured. If, on account of certain local conditions—especially in Mission countries—it is impossible to do this, nevertheless one must not omit any of the prayers prescribed for the Jubilee visit. As for the prayers to Jesus in the Holy Eucharist, even though the Blessed Sacrament is not present, the faithful must nevertheless address themselves to the Divine Sacrament with mind and heart, so as to offer the most lively thanksgiving for the excellent gift of the Holy Eucharist, in order to make expiation and reparation for the offences committed against this august Sacrament. Under these circumstances, the profession of Catholic faith can be made before the Crucifix.

V. In order to facilitate the Jubilee visits, the privilege is granted to the faithful to make the visits outside the limits of their parish or their diocese; but the visits must be made in the churches legitimately designated for each place. This concession, taking point for point, is accorded likewise to Mission countries.

VI. We decree furthermore, as was the case in Rome during the Holy Year just ended, that the faithful may gain this Jubilee Indulgence for the deceased as many times as the faithful fulfil the conditions laid down; in such a way, however, that they do not perform any act to gain a second Jubilee before completing the works commenced for the first.

VII. For the benefit of those who find themselves in special circumstances of state or place, We ordain as follows:

1. Seamen and all those who work aboard ships, if the ship on which they journey has a chapel where sacred ceremonies are permitted, may make the jubilee visits aboard it. If the ship has no oratory, We accord to them, when they put into port, the privilege of making the Jubilee visits in any church there by reciting the prescribed prayers.

2. Ordinaries, either themselves or through their delegated

ecclesiastics, in case any of the faithful are prevented from making the visits as directed, may reduce the number of visits, or the number of churches to be visited, or, finally, substitute other works of piety and charity for the sacred visits, according to the particular condition of each. In the number of those who are thus prevented, We wish to include monks, sisters, regular tertiaries, also devout women and young girls or other persons living in boarding schools or retreat houses; also anchorites leading the monastic life and the regular life and devoting themselves to contemplation rather than action, such as Reformed Cistercians of Our Lady of the Trappists, Camaldulensian Hermits and Carthusians; also, all those who are in captivity or in prison; and ecclesiastics and religious who are detained in monasteries or other houses for disciplinary reasons.

Those also are considered as prevented who, at home or in hospitals, are ill or in feeble health, as well as all those who take care of the sick; in general, all those who, because of a definite impediment, cannot make the prescribed visits. We wish to accord the same advantages to the workers of whom We have spoken in the Constitution *Qui umbratilem vitam,* 30 January, 1934; also to those who have passed the age of seventy years.

3. It is also permitted to Ordinaries—or to their delegates, as We have said above—to prescribe a lesser number of visits: (a) for clerical or religious associations approved by ecclesiastical authority; (b) for confraternities, sodalities and associations composed only of laymen having as their purpose the promotion of Catholic works; (c) for young people living in schools or attending them daily or on fixed days for instruction and education; (d) for all the faithful who make the visits under the leadership of their pastor, or of a priest delegated by him, or of another priest—but only where there is no regularly constituted parish. But in lowering the number of visits Ordinaries must follow this regulation: all those of whom We have just spoken must go in procession to the churches when making the visits, even though without their insignia.

4. Wherever, for any reason, it is impossible to pass through the public streets in procession, it will be permissible,

as above, for the Ordinary or his delegate to reduce the number of visits, provided that the procession is conducted within the sacred edifice with due pomp, or at least that the visit is made solemnly and in common by the whole assembled group. Neither the Ordinary, however, nor his appointed delegate, may dispense from the obligation of sacramental confession and Holy Communion unless the person dispensed is prevented from receiving the one or the other because of serious illness.

VIII. With regard to the faculties which are to be given to confessors who otherwise meet the requirements of the law, and of which salutary use is to be made in hearing the Jubilee confession, We decree as follows:

1. Confessors shall enjoy to the full all the powers, either perpetual or temporary, of absolving, dispensing, commuting, which they have obtained legitimately from the Holy See; but within the terms of the concession.

2. Nuns and other women, for whose confessions special approbation of the Ordinary is required according to the prescriptions of the Code, may choose as their Jubilee confessor any confessor who has been approved for both sexes by the Ordinary of the place. To the confessor who is selected We grant that in hearing the Jubilee confessions he may exercise all the faculties which by the power of this Apostolic Constitution he already has for all the faithful.

3. We empower all confessors during the Holy Year, for the tribunal of conscience and in the course of the sacramental confession, and by themselves only, to absolve any penitent not only from all censures and sins reserved by law to the Sovereign Pontiff or to the Ordinary, but also from censure *ab homine lata.* But absolution from this censure shall not have effect *in foro externo.*

IX. These very extended powers must be used only in conformity with the following rules and exceptions:

1. Confessors shall not absolve, except in the circumstances and according to the prescriptions of canon 2254 of the Code of Canon Law, those who have incurred a censure reserved personally to the Roman Pontiff or reserved in a most special manner (*specialissimo modo*) to the Holy See.

Nor shall they absolve, except according to the prescriptions of canon 900, those cases which fall under the head of a

case reserved to the Holy See, in conformity with the decree of the Sacred Apostolic Penitentiary, 16 November, 1928[2]; by virtue of this decree, nevertheless, even after absolution has been obtained, there remains the obligation of having recourse to the Sacred Penitentiary and of submitting to its decisions.

2. Likewise, confessors shall not absolve, except according to the prescriptions of canon 2254, prelates of the secular clergy enjoying ordinary jurisdiction *in foro externo* or superiors of exempt religious who have incurred publicly excommunication reserved *speciali modo* to the Holy See.

3. They shall not absolve heretics or schismatics who teach errors publicly, unless these, after having abjured their heresy or their schism at least before the confessor himself, have already properly repaired the scandal or promised to make due amends.

4. Confessors shall not absolve those who, even secretly, are members of condemned societies, Masonic or others of that nature, unless after having abjured the sect at least before the confessor, they have repaired the scandal and ceased to lend active coöperation or aid to their sect or to any other; unless they have denounced, according to the prescriptions of canon 2336 § 2, ecclesiastics and religious who, to their knowledge, have been affiliated with the sect; unless they have delivered to the confessor from whom they have asked absolution the books, manuscripts and insignia which pertain to their sect, if they have had any such in their possession, or transmitted them as soon as possible to the Holy Office, or at least—and for grave and just reasons—they have themselves destroyed them; otherwise, they must promise sincerely to fulfil as soon as possible these conditions; besides, there shall be imposed upon them a serious salutary penance for their faults, with the obligation of confessing frequently.

5. Unauthorized holders of ecclesiastical property or rights shall be absolved only on condition of restitution of such property or of sending immediately to the Ordinary or the Holy See a request for terms, or at least of promising sincerely to make the said composition, unless there is question of places concerning which the Holy See has made provision otherwise.

[2] Cf. *Acta Apostolicae Sedis*, Vol. XX, p. 398.

6. Confessors themselves for just cause can commute into other pious works all private vows without exception, even those reserved to the Holy See, as well as vows taken under oath. As to the vow of perfect and perpetual chastity, even though originally it had been taken publicly at the time of simple or solemn religious profession, and subsequently (dispensation of other vows of this profession having been obtained) it has remained valid and obligatory, confessors can, for a grave reason, commute it into other pious works. In no wise, however, may they dispense from this vow those who, in virtue of Holy Orders, are bound by the law of celibacy, even though they have been reduced to the lay state. They shall avoid commuting vows to the prejudice of a third party without the free and formal consent of such party. They shall not commute the vow of not sinning, or any other penal vow, unless the work into which it is commuted removes and preserves them from sin no less than the vow itself did.

7. Confessors can dispense, but only for the tribunal of conscience and in sacramental confession, from any irregularity whatsoever resulting from an absolutely secret offence; likewise, they can dispense when it is a question of the irregularity dealt with in canon 985, § 4; but for this purpose only, that the penitent may exercise without danger of infamy or scandal the orders already received.

8. Confessors can also dispense, for the tribunal of conscience and in sacramental confession only, from a secret impediment of consanguinity in the third or second degree of the collateral line (sixth and fourth according to Oriental calculation), even approaching the first degree (fourth or third of the Orientals), when the impediment springs from illegitimate birth; and then only, however, to validate a marriage, not to contract one.

9. If there is question of a marriage either contracted or to be contracted, they can dispense from the secret impediment of crime on condition that neither the one nor the other is guilty of collusion; demanding, in the first case, the private renewal of consent according to canon 1135; in both cases a salutary penance both serious and prolonged is to be imposed.

10. With respect to the visits to the four churches, confessors for all those who, for just cause, are unable to make the visits

in the manner prescribed, have power to dispense from the visit to some church, by changing it, if possible, to a visit to another church, or by reducing the number of visits. For each of those who, because of illness or other legitimate excuse, cannot visit the designated churches, confessors shall substitute for the prescribed visits other pious works which the penitent can do. At all times, let confessors bear in mind that they are burdening their consciences if, carelessly and without good reason, they exempt the faithful from these visits. Those whom they have dispensed from the visits, must not be dispensed from praying for Our intentions, since these prayers can be separated from the visit; only in favor of the sick is it permissible to reduce them.

11. As regards the obligation of the prescribed confession, for the fulfilment of which neither an unworthy confession nor the annual confession of precept will suffice, no one can be dispensed from it, not even those who have not the necessary matter for confession.

12. As to Holy Communion, it is forbidden to substitute for this requirement other pious works, except for the sick when it is absolutely impossible for them to communicate. But We allow, as sufficient for the purpose of the Jubilee, Communion under the form of Viaticum, but not the obligatory Paschal Communion.

13. Let confessors know that they may use all the powers in question for the faithful of the Occidental as well as the Oriental Church, in the case of all those who present themselves to them for confession with the sincere and firm intention and desire to gain the Jubilee Indulgence.

They can use only once, in the case of one and the same penitent, the faculties to absolve from sin and ecclesiastical censures and to dispense from irregularities—that is to say, when the penitent is making the Jubilee for the first time. Confessors shall have this power only when the penitent has not already been absolved from the sins and censures and dispensed from irregularity by another confessor since the octave of Easter of the current year.

For the benefit of one and the same penitent, they can likewise always use the other faculties—even that of reducing or of commuting the visits, according to the rules specified in Number 10.

Furthermore, in the case of those who have commenced the prescribed works with the intention of gaining the Jubilee, but who have not been able because of sickness to fulfil the number of prescribed visits, eagerly gracious to recognize their piety and resolute will, We decide—if they have duly confessed and received Holy Communion—that they gain the Jubilee Indulgence just as if they had fulfilled all the required works.

Consequently, We desire that all the dispositions and declarations of the present Apostolic Letters shall have force and validity for the extension of the Jubilee to the whole Catholic world, all things to the contrary notwithstanding. We ordain that copies or extracts of these present letters, bearing the signature of a notary public and the seal of an ecclesiastical dignitary, be accorded the same credence that would be given this original copy if it were shown.

No one, therefore, shall have the right to alter the terms of this Our concession, will and declaration, or to dare to oppose them. If anyone should attempt to do so let him know that he incurs the displeasure of Almighty God and of the Holy Apostles Peter and Paul.

Given at Rome, at St. Peter's, the second day of April of the year 1934, in the thirteenth year of Our Pontificate.

LAWRENCE CARD. LAURI,
Grand Penitentiary.

FR. TH. PIUS, O.P., CARD. BOGGIANI,
Chancellor of the Holy Roman Church.

JOSEPH WILPERT,
Dean of the College of Protonotaries Apostolic.

VINCENT BIANCHI-CAGLIESI,
Protonotary Apostolic.

MAY WE USE "GOTHIC" VESTMENTS?

IT IS now more than eight years since the decree of 1925 appeared in the *Acta Apostolicae Sedis* (1926, February). One would expect that by this time its meaning would have become sufficiently grasped; alas, some earnest persons are still uncertain and their consciences are troubled, while others are not at all uncertain but blithely interpret the decree in a manner which suggests that they have read it without sufficient attention—if they have read it at all. At the request of the Editor of the THE ECCLESIASTICAL REVIEW I shall attempt once again, *in quantum humana fragilitas sinit,* to suggest an interpretation which, being based on a perusal of much that has been written on the matter by persons qualified to express an opinion, may be accepted as a practical guide for unsettled souls until the Church shall have pronounced otherwise. I do not flatter myself that the suggestions here put forth, with all due deference to authority whether personal or official, will secure unanimous acceptance. On the contrary, anyone who has had the misfortune to write on matters liturgical knows that in that field avoidance of controversy is almost impossible, that escape from carping criticism is almost unthinkable, and that the *odium theologicum* is as the Concord of the Blessed compared with the *odium liturgicum.* I would remind the reader that the purpose of this article is strictly practical. I am writing, not for professional liturgists but for priests who have to procure vestments (and to pay for them). Of course they want to obey the Church, but when they try to find out what the Church commands they discover that *doctores scinduntur.* Some tell them, "You may *not* wear Gothic vestments", others tell them "You *may* wear Gothic vestments", while there are a few who even go so far as to say "You *must* wear Gothic vestments". Moreover, some priests prefer "Gothic" vestments and for them there exists the temptation to follow that opinion which favors their own taste—and then, perhaps, suffer qualms of conscience or be accused by their fellow priests of trying to find loopholes in the decree. Now, nobody seeks "loopholes". We are all eager to do what the Church has commanded. But what *has* she commanded?

Let us begin with a little history.

The Gothic revival, which began in the former half of the nineteenth century, though concerned chiefly with architecture, included within its scope the ecclesiastical arts in general, notably vestments. Even before that revival, voices had been raised here and there in protest against the degraded forms of the chasuble which had become almost universal by the end of the eighteenth century, along with shovel-end stoles, lace surplices and kindred abominations. In fact, the more beautiful medieval forms had never altogether lacked advocates, even in the darkest days of ecclesiastical art, and there were isolated spots where they had never gone out of use, so that Pugin's polemics against the "Fiddle-back Chasuble" and Dr. Rock's more temperate pleas for the Ample Chasuble found a ready, though at first infrequent, echo. Nor did it take long for the cause to gain further adherents. Its forthright appeal to good taste and the historic sense was strengthened by the ever-widening desire for a return to the *principles* of that Catholic culture whereof the art of western Europe in the twelfth, thirteenth and fourteenth centuries was but the expression. Catholics turned from the debased art of the later Renaissance not solely because that art was esthetically objectionable but also because it expressed a less Catholic period, a period which had produced Nationalism, Jansenism, Deism, the French Revolution, evils from which the nineteenth century was striving to emancipate itself. The return to the Middle Ages was more noble than a movement merely artistic; it was a return to a Catholic philosophy of life, and its esthetic aspect was recognized by the more serious among its advocates as only the material embodiment of a soul.

Inevitably the movement encountered difficulties. There were among its own followers extremists who, lacking adequate historical knowledge, idealized the Middle Ages almost beyond recognition. To them that period connoted all that was true, beautiful and good. It was an era of unalloyed perfection. They could abide no architecture but Gothic, and scornfully rejected not only Baroque but even those ancient and noble styles known as Byzantine and Romanesque, not reflecting that these latter are indissolubly associated with Catholic culture and that without them there would probably have been no Gothic architecture at all. Similar was their attitude toward

vestments, chalices and other appurtenances of Catholic worship. To them, whatever was medieval was right and everything else was to be annihilated. To see anything bad in the Middle Ages or anything good in other periods was to those enthusiastic medievalists almost heresy.

This unrestrained admiration naturally aroused opposition, and on more than one occasion the opposition became vocal, and very decidedly such, with the sad result that what might have been a quiet, humble, steady revival of all that was good in the "Ages of Faith" and a sane grafting of it on modern life, degenerated into controversy and personalities, a situation from which we have not even yet been entirely rescued. But not all mdievalists were extremists and fanatics. Many of them were able to produce reasons for their leaning toward an older and better epoch and were content to reduce their views to practice without violating Christian charity or good manners. Persons like Doctor Rock, Bishop De Dreux-Brézé, Father Lacordaire, and most of all Dom Guéranger, quietly and with a minimum of disturbance, effected more for ecclesiastical art than those vehement partisans who seemed to think that Catholicism had died out somewhere about 1600. Little by little the gentle influence diffused itself until not long after the middle of the nineteenth century many places were using the ample chasuble and other vestments in the medieval form.

There were, however, two minor circumstances which caused difficulty then and, to a less extent, cause difficulty now:

(1) Misled by an inadequate historical erudition some of the advocates of the ample chasuble called it "Gothic". In itself the error is not serious and the designation might be accepted much as we accept the equally inaccurate phrase "Gothic Architecture", while fully aware that the Goths had nothing to do with that method of construction. But it engendered the misconception that there are two types of vestment, "Gothic" and "Roman", the former more or less vaguely associated with those northern European nations which became Protestant, the latter associated with Rome, the centre of Catholic unity: wherefore not a few pious priests shied at "Gothic" chasubles and exalted the "Roman" almost to the dignity of a symbol of loyalty to the Holy See! The simple fact (generally understood now but not then) is that the so-called "Gothic" chasuble

is really a development of the pre-medieval form of the Roman and the so-called "Roman" is indeed Roman, but of a later date. An additional fact, which even at this day, after decades of liturgical study, still requires to be recalled to mind, is that the skimped chasuble which many of our contemporaries keep on calling "Roman" is not characteristically or distinctively Roman, any more than it is Aztec or Polynesian. It is merely an ugly excrescence on liturgical art.

(2) In England the Ritualists revived the medieval vestments and that led some Catholics to conclude that those vestments are Anglican, an error which has still further confused the issue in English-speaking countries and accounts in part for the anomalous situation in some communities of the United States where the Episcopal church is more correct in liturgical appurtenances than its Catholic neighbor. This evil is considerably less now than it was twenty-five years ago, because Catholics have learned more about their own vestments and are asserting their claim to them, but even to-day a priest who appeared in the long, flowing surplice instead of a lace curtain or one of those abbreviated accordeon-pleated affairs, would incur the risk of being told that he looked like an Anglican.

Still, despite these and other difficulties the ample chasuble had by the middle of the century made considerable headway. It was used at Oscott in 1833 and at Alton Towers in 1838. Cardinal Wiseman never officiated in any other kind. The First Provincial Council of Westminster (1853) ordered that "Gothic" vestments be used. When the canon was examined at Rome the word "Gothic" was crossed out and "Roman" substituted, because the Roman authorities thought that the English bishops wanted some vestment connected with the Gothic or the Mozarabic rite; but when a set of "Gothic" vestments was shown to them they exclaimed: "Those *are* Roman vestments". This point, viz., that the so-called Gothic is Roman, is thus brought out by Fortescue: "It is not a question of *place,* but of *period of time.* These modern shapes are not specially Roman; they came in at the same time nearly everywhere. And the older shape was used at Rome just as much as everywhere else in the West, till Baroque taste swept over Rome too. Let us be as Roman as possible always. But

in artistic matters let us look to Rome's good artistic periods. It would be absurd to defend mangled plainsong and operatic music at Rome. It is just as absurd to claim the name of the ancient city for only one period of her long artistic development. Skimped chasubles, gold braid, and lace are not Roman: they are eighteenth century bad taste." [1]

As in England, so also on the Continent, the advance of the ample chasuble was notable. By 1900 many dioceses in western Europe could show churches where it was in use. Some of them had secured indults, some had simply accepted a growing custom, and all could cite the example of Rome itself, where several cardinals and at least two popes (Pius IX and X) encouraged the ample chasuble and used it themselves. In the meantime, however, the matter had received the attention of the Congregation of Rites. In 1863 Cardinal Patrizi, Prefect of the Congregation, sent to the bishops the following letter:

R.me Domine uti Frater,

Quum, renunciantibus nonnullis R.mis Episcopis aliisque Ecclesiasticis et Laicis viris, Sanctam Sedem non lateret quasdam in Anglia, Galliis, Germania et Belgio Dioeceses immutasse formam sacrarum vestium, quae in celebratione Sacrosancti Missae Sacrificii adhibentur easque ad stylum quem dicunt gothicum elegantiori quidem opere conformasse; Sacra Congregatio legitimis pro tuendis Ritibus praeposita super huiusmodi mutatione accuratum examen instituere haud praetermisit.

Ex hoc porro examine, quamvis eadem Sacra Congregatio probe nosceret sacras illas vestes stylum gothicum praeseferentes praecipue saeculis XIII, XIV et XV obtinuisse, aeque tamen animadvertit Ecclesiam Romanam aliasque latini ritus per orbem Ecclesias, Sede Apostolica minime reclamante, a saeculo XVI, nempe ab ipsa propemodum Concilii Tridentini aetate, usque ad nostra haec tempora illarum reliquisse usum; simulque, eadem perdurante disciplina necnon Sancta Sede inconsulta, nihil innovari posse censuit, ut pluries Summi Pontifices in suis edocuere Constitutionibus, sapienter monentes mutationes istas, utpote probato Ecclesiae mori contrarias, saepe perturbationes producere posse, et fidelium animos in admirationem inducere. Sed quoniam Sacrorum Rituum Congregatio arbitratur alicuius ponderis esse posse rationes, quae praesentem immutationem persuaserunt, hinc, audito Sanctissimi Domini Nostri Pii Papae IX

[1] *Vestments of the Roman Rite*, p. 22.

oraculo, verbis amantissimis invitare censuit Amplitudinem Tuam, ut, quaetenus in Tua Dioecesi huiusmodi immutationes locum habuerint, rationes ipsas exponere velis, quae illis causam dederunt.

Interim Amplitudini Tuae fausta omnia a Domino adprecor.

Amplitudinis Tuae
Uti Frater
C. Ep. Portuen. et S. Rufinae CARD. PATRIZI, *Praefectus.*
D. Bartolini, *Secretarius.*

Romae die 21 augusti 1863.

The tone of the letter no less than its substance indicates the moderate attitude of the Holy See, withholding judgment until the bishops communicate the reasons for or against the return to the older type of vestment; for the chief concern of Rome is not art or history but the welfare of souls, which may be endangered if the desire (laudable in itself) to enhance "the beauty of the Lord's house" should lead to "perturbationes" among the faithful.

As has already been said, after this letter the ample chasuble became more and more widely used and found favor in Rome itself; and within sixty years of Cardinal Patrizi's letter people had become so accustomed to it that the danger of "perturbationes" was in many places not considerable, and in some places did not exist at all. Then, in 1925 the following *dubium* was submitted to the Congregation of Rites:

An in conficiendis et adhibendis paramentis pro Missae sacrificio sacrisque functionibus liceat recedere ab usu in Ecclesia recepto, aliumque modum et formam etiam antiquam inducere?

The answer was:

Sacra eadem Congregatio, audito specialis Commissionis suffragio, omnibus perpensis, respondendum censuit: "Recedere non licere inconsulta Apostolica Sede; iuxta Decretum seu Litteras circulares Sacrae Rituum Congregationis ad R.mos Ordinarios datas sub die 21 augusti 1863.

Atque ita, Summo Pontifice Pio XI approbante, rescripsit, declaravit et servari iussit, die 9 decembris, 1925.

A. CARD. VICO, Ep. Portuen. et S. Rufinae,
S. R. C. Praefectus.
Alexander Verde, *Secretarius.*

At once the rumor spread that "Gothic chasubles are forbidden" and this was industriously circulated by many who disliked them. Discussions (not always temperate) ensued, consciences were troubled, Catholic periodicals (including THE ECCLESIASTICAL REVIEW) were deluged with requests for enlightenment, and as always happens in such controversies, some persons did not hesitate to pronounce dogmatically on the meaning of the decree who had never taken the trouble to read the actual text of that document with their own eyes. Probably the gravest inconvenience of all was that suffered by some good priests who, in a praiseworthy eagerness to obey the Church, were by their own mistaken interpretation or by the erroneous guidance of others, induced to discard their ample chasubles and replace them by "Fiddlebacks", which are not Roman vestments at all. By this they not only incurred much unnecessary expense (a consideration not to be lightly dismissed), but those excellent men placed themselves in the rather amusing position of having exchanged Roman vestments for non-Roman vestments under the wrong impression that they were getting back to the "Roman". But the most serious objection to such precipitate action lies in the fact that by thus hastily interpreting the mind of the Congregation for themselves or allowing it to be interpreted for them by persons not adequately trained in such delicate matters they were doing the very thing that the Congregation wanted to prevent, viz., introducing a change likely to cause "perturbationes" among their flocks. Such a paradoxical result is an added evidence that excess is possible in any direction, and that to be more Catholic than the Pope is the most subtle form of error.

But Truth is, as the poet sings, the daughter of Time, and with the passing of the years the misinterpretations, misconceptions, illogical inferences, and the rest, are beginning to fade away and to give place to at least a promise of something like a consensus among liturgists regarding this much-debated topic. As yet it is but a promise, for complete agreement has not even now been reached and any opinion, one way or the other, is pretty certain to encounter adversaries. Therefore the present writer can do no more than set down, what he believes to be a fair and moderate view, based on the perusal of much that has been written by those who maintain that "Gothic" vestments are forbidden, by those who maintain

that they are not, and by those who even hold that the decree of 1925 actually makes them mandatory. Naturally, being "fair and moderate", the view here offered will probably satisfy no one who clings to an extreme position. The object, however, is not to please any person or group, but to find out what the Church tells us to do.

We are confronted, not with one document but with two. The decree of 1925 refers us to the letter of 1863, so that the later document is to be interpreted in harmony with the earlier. If we had only the decree of 1925 to go by we might reason thus: We are forbidden to depart from "usu in Ecclesia recepto". Since "Ecclesia" is printed with a capital initial and without any qualifying word it must mean *the* Church, the Universal Church, and not any particular local "ecclesia". Now, in regard to chasubles, what was the "usus in Ecclesia receptus" in 1925? The chasubles "received" in the Church in that year may be classified variously. We may call them:

1. Modern Italian;
2. Belgian;
3. Brazilian;
4. French;
5. Polish;
6. Spanish;
7. Ample ("Gothic").

There are defects in this classification: maybe a better one would be:

1. Medieval Roman;
2. Modern Roman;
3. Skimped.

There are defects in this classification too (for instance, it classes as "medieval" *all* the ample chasubles), but it is accurate enough for our purpose. Since all three of these were "received in the Church" in 1925 we could, if we had only the document of that year to guide us, argue that they are all approved. But that interpretation would render the decree useless. The question was, "Which of the *existing* types may be continued?" For Rome to answer, "You may not use any form not already being used", would be equivalent to no answer at all, since no one was seeking to introduce some en-

tirely novel form. But we are not left to interpret the response in any such fashion. We are directed to the letter of 1863 and a candid perusal of that document reveals that the issue is between the two forms of the Roman chasuble, viz., the earlier (medieval or pre-medieval) and the modern (post-Tridentine). Therefore the response of 1925 means that a priest is not to introduce the ample chasuble without permission.

In practice, then, we must observe the following:

1. By a priest of the Roman Rite only a Roman chasuble may be used.

2. The Roman chasuble exists in two forms: medieval, modern.

3. A priest using the modern may not supplant it by the medieval without permission.

4. A priest using the medieval may continue to use it, since to discard it and replace it by the modern would be a heavy expense which the Church may be supposed not to insist on, and would also be likely to cause those very "perturbationes" which the Church desires to avoid. But when he needs new vestments he must, if he wishes to have them in the medieval form, get permission; otherwise he must have his new vestments made in the modern form.

But there are three points which, seemingly, need to be made especially clear:

1. The Church is opposed, not to the medieval chasuble but to disturbances among the faithful. She insists on controlling the situation. Therefore she does not say, "On no account may you wear a medieval chasuble," but merely, "You may not introduce a medieval chasuble without permission". And from her action in this matter since 1925 we may confidently say that the permission will be granted where there is reason for granting it. A priest who prefers the medieval chasuble need not be afraid to say so, nor need he be timid about seeking permission to use it. Of course, if the permission is refused he will obey, but he need not feel that the mere request indicates that he is not loyal to the Church. That golden motto, "Sentire cum Ecclesia," means among other things that we claim for ourselves *and recognize for others* the liberty which the Church allows.

2. The modern Roman chasuble is not the "Fiddleback", though many persons seem to think it is. On the contrary, it is a dignified and beautiful vestment which no priest, however sensitive he may be to esthetic considerations, need recoil from wearing. When this fact is clearly understood, probably some who are now lamenting that they may not wear the ample chasuble will find their situation is not nearly so pitiable as they imagine. To call the "Fiddleback" Roman is hardly consistent with reverence for the Apostolic See. The ugly chasubles offered for sale by commercially-minded dealers were imposed on Rome from outside: Rome should not be blamed for them.

3. Sometimes priests say, "My church is Gothic; therefore I should use Gothic vestments" or "My church is *not* Gothic; therefore I should *not* use Gothic vestments". This is a misconception. Architecture has nothing to do with it. "Gothic" vestments were used centuries before there was "Gothic" architecture, especially in Rome, which has never been a Gothic city. If the architecture of your church is good of its kind *and your altar is correct* any Roman vestment will be in place—but not the "Fiddleback".

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THE SIX PRECEPTS OF THE CHURCH.

Second and Concluding Article.*

V. CHURCH CONTRIBUTIONS.

THE ORIGIN of the obligation "to contribute to the support of our pastor" may be seen in the legislation of Moses on "tithes". The tenth part of all that was produced was to be given to God. Under the old dispensation God was the owner of the land of Israel. The people paid one-tenth of all products to God as a rental for the use of the land. In judging this tithe system, we may not lose sight of the following points: tithes were taken from a people whose chief occupation was agriculture; the number of tradesmen and craftsmen among the sons of Israel must have been very small, for

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Solomon in building the temple had to ask King Hiram of Tyre to supply the skilled laborers and artists. Amongst an agricultural people the taking of one-tenth of the products offers relatively few difficulties. Secondly, the tithe was used for the support of the Temple and all that the Temple meant. For the Temple at Jerusalem represented not only the center of national worship but also the whole of the national or political administration, including all educational and judicial activities of the Jewish theocracy. The one-tenth which the Israelites offered to God was used to defray all national expenses.

In the new kingdom of God, expenses connected with divine worship, the support of its ministry, and works of charity, cannot be ignored. But from the very beginning Christ sounds a different keynote. Christ did not condemn the tithes system. He actually respected it. But he did not incorporate it into the fabric of the new kingdom of God. Christ simply lays down for His Apostles the following principle: "And in the same house, remain, eating and drinking such things as they have: for the laborer is worthy of his hire." [1] St. Paul gives a more detailed explanation, when he says: "If we have sown unto you spiritual things, is it a great matter if we reap your carnal things? If others be partakers of this power over you, why not we rather? Nevertheless, we have not used this power: but we bear all things, lest we should give any hindrance to the gospel of Christ. Know you not, that they who work in the holy place, eat the things that are of the holy place; and they that serve the altar, partake with the altar? So also the Lord ordained that they who preach the gospel, should live by the gospel." [2] And "And let him that is instructed in the word, communicate to him that instructeth him, in all good things." [3] An analysis of this text shows that the duty was laid upon the people to support church and pastor, though the Old Testament tithe system was not reproclaimed.

A system which had been so deeply rooted as that of the tithe was not likely to be disregarded at once. As a matter of fact, the Church took over the financial system from the Jewish

[1] St. Luke 10:7; also St. Matth. 10:10.
[2] I Cor. 9:11-14.
[3] Galat. 6:6.

theocracy and it was only after a millenium had passed that Christianity set it aside.

Of the writers of the early Church, Origen, St. Jerome, St. Ambrose, St. Cyprian, St. Augustine and others refer to the finances of the Church. They still used the term, the tithe, but seemingly not in the strict meaning of the word, for it is difficult to see how city people—and these writers were city folks—could adopt a literal meaning. A strict law, furthermore, does not seem to have been promulgated in the early Church, for the zeal of the Christian did not leave the Church in want. In the midst of the dangers of life and imprisonment, charity toward the faithful confessors was great. Moreover, the continual outbreak of persecutions did not permit early Christianity to set up and manage charitable institutions. All charity toward the maimed, the sick, and orphans, was of a private nature, that is, these unfortunate people were taken care of in the homes of Christians. To support this private form of charity collections were taken up in the Church, as may be seen in the Acts of the Apostles, Tertullian, Cyprian and others. Thus St. Paul took up a collection for the impoverished Church of Jerusalem.

It is not until after the migration of the Teutonic tribes that we find a return to the stricter system of tithes. At a general capitulary of Mantua, held by Charlemagne and Pepin about 787, the following decision was reached. We follow the wording of Villien: "If the payment of the tithes is refused in a parish, it is the duty of the officers of the State to enforce its payment. Four or eight men, or as many as may be necessary, shall be chosen in each parish, and they shall act as witnesses for the priest and the people in order to ascertain who has not paid the tithes. The negligent ones shall be notified by the priests of the church, as many as three times, to pay their contribution, under pain of being excluded; if they do not obey, the officers of the State shall intervene and impose on each of them a fine of five sous in addition to the tithe; if they persist in their disobedience their houses shall be occupied by public authority until the stipulated sum has been paid in full. If this does not suffice and they still refuse, they shall be thrown into prison, until in presence of the Count they consent to a settlement, and pay the tithe and the six sous fine they owe the Church." [4]

[4] *History of Commandments of the Church*, p. 333.

In spite of these threats many people seem to have been slow in paying the tithes. A number of later councils threaten the guilty ones with excommunication. In the "Penitentiale of the German Churches" we find the following punishments: the guilty ones must pay four times the original amount and are subject to twenty days' penance on bread and water. These punishments, however, seemed only rarely to have been enforced.

In spite of all kinds of threats, many people seemed to have excused themselves from paying the tithes. Though occasionally quarrels and law-suits ensued, pastors seemed to have had more frequent recourse to exhortations. The people were admonished privately in the confessional and publicly from the pulpit to do their duty.

In the twelfth and thirteenth centuries certain itinerant preachers [5] seem to have taken sides with the common people or they did not exhort the people to this their obligation. We infer this from a decree of the Council of Vienne, where Clement V recalled an ordinance issued by Gregory X and which Father Villien has summed up in the following words: "(1) Excommunication *ipso facto* is pronounced against monks who, from the pulpit or elsewhere, dissuade their listeners from paying the tithes; (2) the obligation is imposed on all monks, under threat of the judgment of God and external damnation, when they preach on the first, fourth, and last Sunday of Lent, on the feasts of the Ascension, Pentecost, the Nativity of St. John the Baptist, the Assumption and Nativity of the Blessed Virgin, to instruct the faithful in their duty concerning the tithe, if the pastor or the curate ask them to speak on it. (The same is to be done in the confessional.) Should any monk knowingly omit this duty, he shall be punished by his superiors. Lastly, those who fail to remind the faithful in confession of their duty, are to be *ipso facto* suspended from all preaching until they have repaired their negligence; and to be excommunicated *ipso facto* if they dare to continue preaching without having repaired their omission." [6]

[5] Villien considers it probable that these were Medicant Friars. They seem rather to have been the so-called Poor Men of Lyons or other heretical fanatics of a similar character.

[6] P. 350.

Notwithstanding the insistence of the clergy, the people continued in their reluctance to pay the tithes. Nor did the threat of excommunication, renewed by the Council of Trent, change the attitude of the people. The most important factors which contributed to bringing about the decay of the century-old system of tithes, we see in the change of the economic, financial and political systems of Europe. They underwent gradually, though steadily, a complete change, which was bound to affect the financial system of the churches. Instead of paying in kind, the use of money became more and more common and the ever-varying buying value of the money made matters increasingly complicated. Secondly, the taxes imposed by the state became an ever-increasing burden on the people. After the taxes for the state had reduced the income of the citizens, the levying of tithes for the church made these tithes odious. Under the Old Covenant the tithes included all that the people were paying to the temple (or virtually to the state). Out of this money were defrayed the expenses for all religious purposes as well as for the administration, education, and social welfare of the commonwealth. Now, in the Middle Ages the tithes were added to the taxes for the civil authorities. In Germany the question of church property which had been seized by the princes during the sixteenth century, was finally settled by the well-known provisions of the peace of Westphalia in 1648, when the right of the Church over certain ecclesiastical estates was recognized. This was subsequently modified by concordats under which the state agreed to pay the salaries of the diocesan clergy and to keep up church buildings, parish houses and charitable institutions, so far as they had not been suppressed. In France the Revolution of 1789 did away with the tithes.

With the passing of the old system of tithes, the obligation to defray the expenses of the church and clergy was not abrogated. On the contrary, the people have to do their share to defray all religious expenses, but it is left to the conscience of the individual to fix the amount and to contribute according to his own piety and to the best of his ability.

VIa. Marriage to non-Catholics.

In studying the history of the first section of the sixth precept—not to marry persons who are not Catholics—I shall

follow the excellent dissertation on *The Matrimonial Impediments of Mixed Religion and Disparity of Cult,* by Francis J. Schenk. In the second part of this book we find an account of the historical development of the codification of this precept.

"In point of time," writes Schenk, "the Council of Elvira (306) was apparently the first council to legislate on the marriages of the faithful with unbelievers." The decree reads as follows: "If heretics will not enter the Catholic Church, the daughters of Catholics must not be given to them in marriage. They are not to be given to Jews or to heretics because there can be no society between believers and unbelievers. If parents violate this law they must be withheld from Communion for five years." [1]

The Council of Arles (314) decreed that Christian girls who had married pagans were to be denied Communion for a time. The Council of Laodicaea (between 343 and 381) laid down the rule that the members of the Church ought by no means to unite their children "indifferently" with heretics in matrimony. The Council of Hippo (393) in Northern Africa forbade the children of clerics to marry pagans, heretics and schismatics. Amongst the ecumenical councils, only that of Chalcedon legislated against marriages of Christians with those outside the fold, for in its fourteenth canon it forbade chanters and lectors to marry heretical women. The council takes a special interest in the children coming from such unions, for it demands that these children be brought into the communion of the Church.

Of the Fathers of the Church, St. Cyprian, St. Ambrose and St. Zeno (and we may include Tertullian too) denounced in clear terms marriage of Christians with non-Catholics and stressed the danger arising from such unions. Early Christianity regarded the marriage of a Christian with a heretic or a Jew as a much graver danger to the faith of the Christian party, than one with a pagan, for the pagans were considered as not so antagonistic or obstinate in their errors as heretics and Jews.

From the sixth to the twelfth century, provincial councils and diocesan synods enacted laws which were merely a repetition of the earlier legislation of the Church, prohibiting

[1] P. 20.

marriages of Catholics with heretics, schismatics, pagans and Jews. In the main, no new features were introduced; though in the case of marriages with Jews the Church became more concerned and enacted more strict and vigorous laws. This took place principally in the countries bordering on the Mediterranean Sea, especially in Spain, for there the Jews exercised a great influence upon the social life of the people. All the councils of this period, held in Spain, enacted strict laws against marriages of Christians with Jews. The fourth Council of Toledo (633) decreed that the converted wives of Jewish husbands were to be separated from them unless they, too, became Christians.

In France, councils showed greater severity in treating with marriages where one of the parties was a Jew. In this regard the second Council of Orleans (533) is outstanding. It decreed such unions to be *illicitas nuptias*. Commenting upon this council, Schenk remarks as follows: "The second Council of Orleans appears to offer the first instance of a diriment impediment to the marriage of Christians and Jews."[8] Up to this time, councils and synods had merely opposed marriages of Christians with Jews; had warned against them on account of the danger to the faith of the Catholic party; had punished by excommunication for a number of years the Catholic party, who, in spite of all, had taken such a step; but never had any council declared such a marriage null and void. The second Council of Orleans is the first to annul a marriage between a Christian and a Jew.

The Roman law, too, while not legislating regarding marriages of Christians with pagans, was strict in its prohibition of marriages between Christians and Jews. Nothing less than capital punishment was threatened by a decree of Emperor Constantine (339) to a Jew who should dare to marry a Christian woman. The Theodosian law branded such marriages as adulterous. Though Pope Benedict XIV did not consider these provisions of the Roman law as of binding force for the Church, there can be no doubt that the Roman law was an important contributory factor in establishing a diriment impediment for a marriage between a Christian and a Jew.

In general, it may be said that nearly every council held

[8] P. 29.

during the period of the sixth and seventh centuries in Spain, France and Italy, considered marriage between a Christian and a Jew forbidden so strictly as to be on the verge of being branded null and void. Some councils declared such a marriage directly invalid. As a matter of fact, the stricter discipline of declaring a diriment impediment for the marriage between a Christian and a Jew seems to have gradually become the custom by the tenth or eleventh century in the central states of Christianity.

With the coming of the Gratian Decree the rule forbidding Christians to marry Jews was extended to all infidels. Gratian embodied in his Decree a passage from St. Ambrose, in the preface to which Gratian says that all parties to marriages between Christians and *infidels* are "to be separated" By infidels the commentators of the Gratian Decree understood not only the Jews but also all those outside the bosom of the Church. The great authority which the Gratian law enjoyed brought about the universal adoption of the idea that all Christians married to parties alien to the Church, are "to be separated". This theoretical interpretation was supported by the spirit of the time. With the revival of Christian faith throughout Europe and the enactment of the strictest laws against all communications between Christians and heretics, the Christian world could only manifest the greatest horror for a marriage between a Christian and one outside the Church.

Heretofore, the danger of perversion for the Catholic party had been the *raison d'être* for the impediment. Following a letter of Pope Innocent III, the theologians of the thirteenth century discussed the constituents of the *sacrament* of Matrimony. They declared that a marriage contracted between two baptized Christians, though one of them is a member of a heretical sect, is a true sacrament, while a marriage contracted between two parties one of whom is baptized and the other not, misses the sacramental character though it is a true marriage. This theological basis established, it becomes evident that a *prohibiting* impediment exists for the contracting of a marriage of a Christian with a baptized heretic, while a *diriment* impediment exists in the case of a marriage of a Christian with a non-Christian. Not so much the danger of perversion but the sacramental validity of the marriage contract establishes the

difference. The Scholastics of the twelfth and thirteenth centuries are to be credited with the proper elaboration of the distinction of these two impediments: one, a prohibiting impediment of mixed religion; the other, a diriment impediment of *disparitas cultus*. Though the Scholastics had laid down the canonical distinctions, the severe and vigorous discipline of the medieval Church against any association with heretics made almost non-existent the impediment of mixed religion. During this age of an absolute separation from all those outside the Church, the question of dispensation from the impediment of mixed religion did not even arise.

With the expansion of the missionary activities in the sixteenth century, the Church took cognizance of mission conditions in the far lands of Asia, America and Africa and granted faculties to the apostolic vicars to dispense from the impediment *disparitas cultus* in religion where Catholics were few in number and the Catholic education of the offspring was assured.

In Europe conditions presented a far different aspect. Heresy was making inroads everywhere. Theoretically, there was no chance for a mixed marriage. The decree *Tametsi* required under pain of invalidity that marriages be celebrated before the proper pastor and two witnesses. But as a Catholic pastor could not officiate at marriages between Catholics and heretics, couples of different religions could not, theoretically, marry. In practice, however, the matter was quite different. " In central Europe mixed marriages were contracted with such frequency and at the same time without an abjuration or papal dispensation, that among many canonists of name, this laxity became accepted as a custom established contrary to the law of the Church ".[9] In the midst of the general religious confusion, the Church first concentrated its efforts upon setting aright the religion and marriages of the princes, for according to the maxim *cuius regio, eius et religio,* the religion of the prince decided the religion of the people. The religion of the Catholic royalties who wished to marry into Protestant ruling houses had to be safeguarded. Long and painstaking indeed were the negotiations between the royal courts and the Apostolic See before the required dispensations were finally granted.

In the meantime, religious indifference prepared a favorable

[9] Schenk, pp. 49-50.

ground for mixed marriages among the common people. The number of mixed marriages was ever growing and they were contracted only too frequently, without any regard for the wishes of the Church. Gradually there evolved a legislation which had due regard for the particularities of the various countries and yet upheld the rights of the Church. With Pope Benedict XIV ecclesiastical laws finally assumed a definite form. He insisted most strictly upon the necessity of a dispensation to be granted for each particular case only after "cautiones" had been given in writing and sworn to before witnesses. These "cautiones" consisted of non-interference with the religion of the Catholic party by the non-Catholic partner, the assurance of a Catholic education for the offspring of both sexes, and the promise of the Catholic consort to procure the conversion of the non-Catholic party. All these various points of the legislation of Pope Benedict XIV were virtually incorporated into the new edition of canon law of Pius X. The Pian Codex declares the marriage of a Catholic with a non-Christian null and void, unless dispensation has been granted after the required "cautiones" have been given. The decree of Pope Benedict XIV, as well as the new canon law, are based upon the distinctions made by the Scholastics regarding the sacramental character of the marriage of a Catholic with a baptized heretic and the lack of this character in the case of a marriage between a Catholic and a non-Christian.

VIb. Blood-Relationship and Marriage.

The second section of the sixth precept prohibits the marriage of those "who are related to us within the third degree of kindred". This refers to the *impedimentum consanguinitatis*. Number three of the Baltimore Catechism (question 1362) mentions the existence of the relationship by way of affinity, but does not say in which degree of affinity marriage is prohibited.

The marriage legislation of Israel was laid down in the books of Numbers (36:7, 8) and Leviticus (18:6-20). According to these laws of Moses, a Jew was commanded to marry within his own tribe, but forbidden marriage with his mother or grandmother, his sister or half-sister, his granddaughter, his aunt or his niece. The parallel rule applied to women. Christ and the Apostles left the marriage code of Israel un-

changed. The Roman law forbade marriage between the *ascendentes* and *descendentes in infinitum,* between brother and sister and between persons of *respectus parentelae,* such as uncles and aunts, but not between first cousins. In the early centuries of her existence, the Church simply followed the Mosaic and Roman law. In the fourth and fifth centuries, however, we find the beginning of a tendency which aimed to establish an independent marriage legislation. Thus the Synod of Agde (A. D. 506, can. 61) and that of Epaon (A. D. 517, can. 30) prohibited marriage between first and second cousins. With the introduction of this degree of relationship there was reached the same level that the Roman law fixed for the limit of relationship in case of an inheritance.

In the eighth and ninth centuries the degrees taken into account by the Church were greatly influenced by the Teutonic races. With regard to the counting of the degrees of the relationship in the collateral line, there existed a marked difference between the Roman and the Germanic law. According to the Roman law there are as many degrees as there are persons, not counting the common stock. According to the Germanic law, however, there are as many degrees as there are persons on one side, not including the common stock. Thus, according to the Germanic law second cousins are related in the third degree, while, according to the Roman law, they are related in the sixth degree. Gradually the Church began to adopt the Germanic computation. This transformation was not accomplished without serious disputes. Pope Alexander II even threatened anathema against the defenders of the Roman method.

At the same time a tendency set in to extend the *impedimentum consanguinitatis* to further degrees. It is true that Gregory the Great, in writing to the English, still permitted marriage between the grandchildren of brothers and sisters and that Gregory II still answered in the year 726 to an investigation of St. Boniface that the Germans may marry *post quartam generationem.* But Gregory III wished to extend the imped*imentum consanguinitatis* up to the seventh degree. Leo III, in the year 800, insisted on the Bavarian bishops not permitting marriages within the seventh degree. Up to the ninth century the fourth degree had been the last prohibited one, but gradu-

ally the practices of pseudo-Isidore—which followed the more severe mode—became common law. To put this law into practice caused great difficulties, because the proof that couples were related within the seventh degree was difficult to produce. Besides, some nations received special indults to dispense from certain degrees. In other places the relationship in the more remote degrees was not considered a diriment impediment. To do away with all kinds of abuses which had set in in the course of time, the fourth Lateran Council in 1215 reduced the *impedimentum consanguinitatis* to the fourth degree. In spite of a strong desire for reduction the Council of Trent did not change the decrees of the Lateran Council. Nor did the Vatican Council effect any change, though the same desire had been expressed. A reduction did not come into force till the publication of the new revision of Canon Law, which decided upon the third degree inclusive as the diriment impediment. Petitions for a dispensation from the fourth degree had become numerous. At the same time, it was felt that since the Middle Ages social conditions had undergone a considerable change. Modern means of communication, such as railroads and steamships, have brought about a continual migration of families. Where families are continually moving, intermarriage is less to be feared as a menace to the health and welfare of the people.

VIc. Clandestine Marriage.

The history of the third part of the sixth precept: "not to marry privately without witnesses," offers few difficulties. It is without doubt that "from the beginning of Christian society," to employ the words of Tertullian, "the marriage of its members was looked upon as a public religious act, subject to ecclesiastical control". For, to continue in the words of St. Ignatius, "it becomes both men and women who marry to be united with the consent of the bishop, that the marriage be according to the Lord and not according to lust." Pope Siricius (384-389), St. Ambrose (+ 397), Synesius of Cyrene (+ 414), St. Basil, St. Chrysostom and others speak of marriage as a public Christian ceremony and institution. Early Christianity recognizes the obligation of making known to the bishop all proposed marriages. Tertullian calls a marriage not celebrated in the church as one tantamount to adultery and fornication.

Without doubt from the very beginning the sacerdotal blessing was required. The fourth Council of Carthage, held in 393, requires couples to be presented by their parents to a priest in order to receive the blessing of the Church. In the ninth century, the Emperor Basil passed a law requiring a church marriage for Christian couples. Not long after this, Emperor Leo, the Philosopher, declared worthless a marriage contracted without the blessing of the Church. During the first thousand years, clandestine marriages seem to have been a matter of rare occurrence, and this was due to the fact that the Roman law as well as the German law made a church wedding the condition for its recognition before the civil authorities.

With the twelfth century a change for the worse must have taken place, as may be concluded from a decree of Pope Alexander III (1154-1181). Though this Pope maintained the validity of clandestine marriages, he imposes a penance on couples contracting such a marriage. Not many years thereafter, Pope Innocent III (1198-1216) proceeded one step further. At the twelfth ecumenical council (the fourth Lateran Council) he decreed that the proclamation of the banns should precede the marriage. In spite of the Papal ruling secret marriages continued to be contracted.

When in France and Spain civil marriages became numerous, the fathers of the Church, at the representation made by the envoys of the King of France, discussed, at the Council of Trent, the marriage problem, and after long and bitter debate the decree *Tametsi* was issued forbidding all occult marriages, including those contracted outside the Church. By this decree, the Church required marriages to be contracted in the presence of the pastor and of at least two witnesses. The decree *Tametsi*, however, was not promulgated in many localities and it was not until the decree *Ne Temere* was published by Pope Pius X that universality was established with regard to the form of marriage. The success of the *Ne Temere* was so complete that about eight or nine years later it was embodied, with scarcely any change, in the revised Code of Canon Law.

VId. Ecclesiastical Seasons and Marriage.

The fourth part of the sixth precept prohibits the solemnizing of marriage at forbidden times. What is the origin of this

law? Freisen, in his *Geschichte des Canonischen Eherechts* (pp. 643 ff.), thinks that the reason for "forbidden times" is to be seen in the fact that the early Church advised married people to abstain from marital relations during certain holy seasons to enable them to devote themselves wholeheartedly to practices of piety and devotion. St. Paul, in I Cor. 7: 5, gives this advice. The Fathers of the Church are strict on this point. St. Augustine speaks of Christmas and the other feast days, and of the fast days and days when processions take place, as such forbidden times. In general, the Fathers of the Church not only advised against, but severely disapproved of the exercise of matrimonial rights during certain holy seasons, though they did not exact any penalties for transgressions. Greater severity is shown at a later period of history. The penitential books enumerate the forbidden days and contain more or less severe penalties.

Out of this prohibition evolved the law not to contract marriages on certain days, for, according to the Gratian law, the *coitus* belonged by right to the marriage celebration. The earliest codification of this prohibition we find in the 52nd canon of the Council of Laodicea (343-381), which forbids the contracting of marriages during Quadragesima. A great number of synods and provincial councils legislated on this point, though there was no agreement as to the number of the forbidden days: some limited the time to Lent, whilst others extended it from Septuagesima Sunday to eight days after Easter, the time of Advent and two or three weeks before the feast of St. John the Baptist. Councils legislating on this point were in particular as follows: the Council of Lerida (524 or 546), that of Aachen (Aix-la-Chapelle) (836), the Synod of Aenham (1009), that of Benevent (1091), the Council of Seligenstadt (1022), and others. Generally, it may be said that these various local laws prohibited the contracting of marriage during particularly stated forbidden times.

A somewhat different feature in the legislation was introduced by Pope Clement III (1187-91). Asked about this particular law, Clement III said that "the *custom* of the Roman Church forbids the *celebrating* of marriages from Septuagesima Sunday to the Octave of Pentecost". The Pope speaks here of the Roman custom: he did not wish to define any law,

though later synods accepted this rule. It may also be observed that the Pope speaks of the celebration of marriage, not the contracting of marriage, during this forbidden time. In later times, the Council of Ratisbon (1524) and that of Constance (1549) followed the Roman system, forbidding only the celebration of marriage at certain times. This method was also followed by the Council of Trent, which in Sess. XXIV (can. 10, de ref matr.) prohibited marriage solemnities (not the contracting) from the first Sunday of Advent to the octave of the Epiphany and from Ash Wednesday to the Sunday after Easter. The new Code of Canon Law adopted the same system, only reducing the number of days that were forbidden. Canon 1108 reads as follows: "§ 1 Marriage may be contracted any day of the year. § 2 Only the solemn nuptial blessing contained in the Missal is forbidden from the first Sunday of Advent to Christmas Day inclusive, and from Ash Wednesday to Easter Sunday inclusive".

The Codification of the Six Precepts

Having studied separately each of the six precepts, it may be well to proceed to the history of their codification. By whom, and when were the six precepts of the Church composed? The formula of the six precepts, as it stands at present, is relatively of no great antiquity. So far as we know, the early Church did not possess any formula identical or similar to that of the six precepts of our times. The Index of Migne's Patrologies gives numerous references to each of the six precepts, but does not mention the six precepts as such. Occasionally we find the words "Precepts of the Church" on the pages of Patristic literature, but then the expression refers simply to the legislative activities or power of the Church. Thus, for instance, St. Augustine says: "Without the slightest unwillingness you should subject yourself to the precepts which rest on the sublime power and authority of the Church".[10]

The first person to summarize the most important points of the canon law of universal obligation for the laity and to compose a formula was the Dominican, St. Antoninus, Archbishop of Florence (1389-1459). In his *Summa Theologica* we find the first attempt to formulate the precepts of the

[10] St. Aug., de util. cred. c. 15.

Church. When speaking of the doctrine of the human and the ecclesiastical law St. Antoninus puts in a special paragraph on the Precepts of the Church. Following is an abbreviated list of the eighteen precepts of the Church as formulated by St. Antoninus in his *Summa Theologica,* Pars Prima, titulus XVII. § XII.

"The Precepts of the Church," says Antoninus in his introduction, "oblige under pain of mortal sin. Some of these precepts are universal and extend to all the faithful, whilst others refer to certain states." The first ten precepts are to be observed by all Christians. They are those precepts referring to—

1. celebration of the feast days;
2. observance of fasting on certain days appointed by the Church;
3. abstinence from flesh meat on every Friday of the year;
4. assistance at Mass on Sundays and feast days;
5. confession of one's sins at least once a year;
6. receiving of Holy Communion once a year on Easter Sunday and the doing so while fasting;
7. paying of tithes;
8. avoidance of all acts prohibited under pain of excommunication *latae sententiae*;
9. avoiding excommunicated persons during the divine office, and even at other times, as in conversation, at table, when such association might be construed as contempt of the Church;
10. non-attendance at Mass and offices celebrated by clerics who publicly live in concubinage.

Precepts eleven to sixteen refer particularly to priests and religious, in respect of such matters as their obligation to say daily the divine office, to have matins said before Mass, to observe the rubrics, to abstain from military service or commercial occupations, etc. The seventeenth precept obliges doctors and those attendant on the sick to induce their patients to go to confession. The eighteenth precept refers to the marriage state and prescribes:

a) not to marry when there exists a diriment impediment;
b) not to consummate a marriage during forbidden times;

c) not to consummate a marriage before the marriage has been blessed;
d) not to contract clandestine marriages and without witnesses;
e) the non-obligation of an innocent party to render the marriage debt when the other is guilty of adultery.

From the time of the above mentioned work of St. Antoninus until the meeting of the Council of Trent, we possess a number of formulae enumerating the precepts of the Church. Thus in 1486 Angelo Carletti published his *Summa casuum conscientiae,* in which work there are found two lists, similar to each other, enumerating the precepts of the Church. One of these lists reads as follows: "There are other precepts, imposed by the Church, which generally bind all Christians. They are, first, the celebration of feasts, second, the hearing of Mass, third, fasting during Lent and on vigils, fourth, the going to confession, fifth, the receiving of Holy Communion, sixth, the paying of tithes, and seventh, the avoiding of excommunicated persons." As one can see, the number in the present list, in comparison with that of St. Antoninus's, has been greatly reduced. A little later we find a poem on the five precepts in the Book of Jesus (*Livre de Jhé*) which makes up the second part of the Calendar of Shepherds (*Compost ou Kalendrier des bergers,* first dated editions 1491 and 1492). It reads as follows:

THE FIVE COMMANDMENTS OF HOLY CHURCH.

On Sunday Mass shalt thou hear,
So also on feasts of obligation.
All thy sins shalt thou confess
Once at least a year.
And thy Creator, at least at Easter,
Humbly shalt thou receive.
Feasts thou shalt sanctify,
Which are for thee appointed.
On Ember days thou shall fast,
On vigils and throughout Lent.

The original is in French. We have quoted the translation as found in the book of Villien (p. 6).

A little earlier in 1470 we find in the Catechism of Dietrich Coelde, said to be the first written in the German language, five precepts of the Church.

Though a number of formulae already existed, the decrees of the Council of Trent do not mention any formula of the precepts of the Church. Likewise, the Catechism "ad parochos" of the Council of Trent, published in 1566, is absolutely silent in regard to a formula on the precepts of the Church. But in another epoch-making work of this period we find a precise enumeration of the precepts. We have reference to the *Summa Doctrinae Christianae* or the Catechism of St. Peter Canisius, S.J. (published in 1556). The position of these precepts in the Catechism of St. Canisius is about the same as at present; they follow the ten Commandments of God. In particular they read as follows. We are quoting from an edition of 1573 (the first edition appeared in 1556):

The precepts of the Church are five—

1. To observe the feast days appointed by the Church.
2. To attend with devotion the holy office of the Mass on feast days.
3. To fast on certain days and at appointed times: as in Lent, on Ember days, on the days preceding major feast days, which are called vigils.
4. To confess your sins every year to an appointed priest.
5. To receive the Holy Eucharist at least once a year around the feast of Easter.

The Catechism of St. Canisius had a paramount influence upon the education of the Christian people of the next few centuries. It was the Catechism for the learned as well as the simple. It may safely be said that the Canisian formula of the Precepts of the Church became the model for many later compositions. Many Catechisms, of the present day, follow in substance the formula of St. Canisius, adding, as the national needs may require, one or other precept, or combining into one two precepts of the Canisian enumeration. Thus, the first and second precepts of the Catechism of St. Canisius are combined into one precept in some newer formulae. To give a single illustration of this we may be permitted to quote from the "Catechism of Christian Doctrine, approved by Cardinal Vaughan and the Bishops of England". The first precept in England reads: "To keep the Sundays and Holidays of Obligation holy by hearing Mass and resting from servile work."

Sometimes the fourth and the fifth precept of the Canisian order are combined into one. Thus the third precept of the Catechism of Cardinal Bellarmine says: "To go to confession and Holy Communion at least once a year at Easter." Furthermore, some catechisms add one or other precept which is not found in the original list of St. Canisius. Let us give a few instances. The already mentioned Catechism of Cardinal Bellarmine has for the fifth precept: "To pay tithes to the Church." Dr. Butler's Catechism, widely used by Irish people, speaks of "the support of the pastor". The Catechism of the Council of Baltimore does the same. The same Catechism gives as the sixth precept that regarding marriage. We find a precept on marriage in many formulae nowadays. The origin of this precept on marriage may be detected in the eighteenth precept of St. Antoninus. The Catechism of Fr. Färber, much used by German Americans, gives under number four the prohibition to affiliate with condemned societies. A Polish Catechism approved by Cardinal Hlond of Gnesen Posen gives as the fifth precept the following: "It is not allowed to marry and to dance on days prohibited." The Catechism by Father Jwan Rudowick for the Ukrainian Catholic Church has a sixth precept which prohibits the reading of forbidden books and literature. Germans, Austrians, Spanish-Americans, French and Poles speak of the *five* precepts of the Church, while Americans, Irish and English have six precepts. The Precepts of the Church as found in the new Catechism of Pope Pius X read very like the formula of the Catechism of Baltimore.

1. To hear Mass on Sundays and all other feast days of obligation.
2. To fast during Lent, on Ember Days and appointed vigils; not to eat meat on forbidden days.
3. To confess at least once a year and to communicate at Easter, each one in his own parish.
4. To pay tithes to the Church, according to usage.
5. Not to celebrate weddings in prohibited seasons, that is, from the first Sunday of Advent to the feast of the Epiphany, and from the first day of Lent to the octave of Easter.

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MEDICAL MISSION VOCATION

THE AVERAGE AMERICAN does not realize the crying need of medical aid in foreign missions. We are provided with medical aid in such abundance that the extreme dearth of these facilities in Oriental and undeveloped countries can be suspected only by those who have a personal acquaintance with the foreign mission fields. A few facts, however, will show how great the need is.

In the United States there is one doctor for every seven hundred persons. In the Holy Cross Mission of Dacca, India, which is typical of foreign missions generally, there are only one European doctor and about ten Indian doctors, qualified according to western medical standards, to serve 12,000,000 people. One hospital and six Government clinics serve this huge population. As a result, the vast majority of the people in Eastern Bengal, as is the case quite generally throughout the foreign mission field, are deprived of scientific medical aid. They have recourse to the native systems of medicine which employ some useful remedies but are often mixed up with quackery and superstition.

In one Indian hospital I saw a man whose hands and face were seared with scars. Upon asking what ailed him, the one in charge assured me that the sick man came from a village where this superstition prevails: people believe that the cause of every pain in the body is a devil who can be dislodged only by the application of a red-hot iron.

Besides the lack of scientific medical care, there are many dangers to health in foreign mission lands that people are not obliged to face in the United States. Ordinarily, missioners do not go out in India at night without a lantern in one hand and a stick in the other to protect themselves from snakes, which take an annual toll of 30,000 lives. Smallpox and cholera reappear each year, often in epidemic form, whilst fevers such as malaria, typhoid and kala azar, are as common in parts of India as colds are in the United States.

The little scientific medical aid available, at least in India, is, generally speaking, restricted to boys and men. Girls and women are practically excluded from such aid by strict social laws, called *purdah,* that prohibit any care of women by men not of the household. Women are ministered to in their sick-

nesses often by the most ignorant and unsanitary representatives of their sex.

All this goes to show two things: first that there is almost unlimited opportunity for rendering medical relief in foreign mission lands, and, secondly, there is a unique chance for medical women to bring such aid to their less fortunate sisters.

The importance of medical relief as a means of conversion is almost self-evident. As a cog in the mission machinery, medical missions have the sanction of our Lord, of His Apostles and of missioners down the centuries in every land and amongst all peoples.

Such a large place did the healing of the sick hold in our Lord's ministry that there are few pages of the Gospel that fail to record one or more miraculous cures. The obvious preference for miracles of healing, on the part of the Master, was dictated first of all by His divine sympathy with human suffering and then by the advantage which this particular form of charity gave Him over the hearts and minds of men in the more difficult matter of the healing of their souls.

The Apostles were specifically directed "to heal the sick"[1] in their missionary work. Hence, it is readily understood why they and their successors have shown a tender regard for the sick down to our own day, sympathizing with them and coming to their relief according to their ability and means.

Our Holy Father expresses the modern approbation of medical missions by the Catholic Church in the inspiring words: "Let the missioners remember that they must follow the same methods with the natives as did the Divine Teacher when He was on earth. He, before He taught the multitudes, was accustomed to heal their sick: "and all that were sick He healed; and many followed Him and He healed them all; He had compassion on them and healed their sick."[2] He ordered His Apostles to do the same. "And into what city whatsoever you enter . . . heal the sick that are therein, and say to them: The Kingdom of God is come nigh unto you."[3] "Going out they went through the towns, preaching the gospel and healing everywhere."[4]

[1] St. Mark 3:15.

[2] Math. 8:16; 12:15; 14:14.

[3] Luke 10:8-9.

[4] Luke 9:6.

I have visited missioners in Japan, China, Indo-China and more particularly in India, and I have been impressed by the fact that practically every missionary bishop, priest, brother, sister and native lay catechist is actively engaged, according to the limits of his or her ability and means, in relieving bodily ills.

This most charitable and often very effective relief can very easily be underestimated in our day when medical missions are being placed upon a more scientific basis. This is particularly seen when we compare Catholic with non-Catholic missions. In India, for example, there are at most only fifteen Catholic hospitals and only a few dispensaries manned by professional personnel, as compared with the 675 hospitals and dispensaries of non-Catholic missions. There are also only a few Catholic medical mission doctors and nurses in India, say six doctors and two hundred nurses, as compared with the following non-Catholic missioners: 280 foreign mission doctors (89 men and 191 women); 243 foreign mission nurses, 718 native men and 1168 native women doctors and nurses.

Why there should be so great a disparity between Catholic and non-Catholic missions in the scientific character of medical relief is not so readily explained, because many factors are involved.

First of all, Catholic missioners, with few exceptions, receive no special training for their missionary career. The only professional mission seminary in Catholic mission history flourished between 1613 and 1870. To-day mission courses are available in Europe, but comparatively few Catholic missioners take them. Most missioners are limited in the preparation for their apostolate to personal tutelage under an experienced priest after they arrive on the field. As a result, in the beginning Catholic missioners are generally amateurs in practically every mission activity. With experience this handicap is gradually overcome, except in that work which presupposes an exact scientific preparation, such as the care of the sick. In this field our Catholic missioners usually remain amateurs. The non-Catholic missioners, on the other hand, prepare their recruits specifically for the medical and nursing professions.

A second reason for this disparity is an historical one. The

extraordinary development of both medicine and nursing during the latter half of the nineteenth century came just at a time when Catholic missions were recovering from the low ebb of mission endeavor. Gregory XVI made a new start in 1835. It took more than half a century to recover the ground lost in the preceding one hundred and fifty years. The Church had to be occupied with more fundamental questions than even medical missions, namely, with the recruitment of religious orders and missionary societies for the mission fields, besides making effective a voluntary financing of the missions through alms to replace the government aid of the preceding era. Protestant missions, on the other hand, for centuries discouraged on theological grounds, got under way almost coincidentally with the boom in medical and nursing development.

Despite the fact that monasteries were the hospitals and monks the priest-physicians, and both monks and nuns the nurses of the Middle Ages, canonical restrictions against clerics practising surgery and medicine were eventually made, with the development of these professions. This naturally impeded Catholic medical missions, whereas Protestant missions were always free from such restrictions.

This being the case, one naturally wonders why Catholic lay doctors did not go to foreign missions just as non-Catholics have done. Prior to the foundation of the Medical Mission Institute of Würzburg, Germany, it was very difficult for Catholic lay people to go to foreign missions because they were not prepared for the work, from a missionary standpoint, and also for the reason that there was no organization to make suitable arrangements for their proper social life on the mission fields. It is readily understood why a Catholic layman cannot easily find his proper social environment among exclusively clerical or religious companions, just as a Catholic laywoman does not find her environment in a community of nuns. This is not a problem, however, in the case of the non-Catholic missioner because among them the family, and not the clerical or religious state, is ordinarily the basis of social life for the foreign mission personnel.

Notwithstanding the limitations of medical skill and training, Catholic missioners have always made a tremendous contribution to the alleviation of bodily suffering by the sheer

force of numbers, by the unique opportunity of service that is theirs in places far removed from medical facilities, and, above all, by genuine apostolic virtues.

It has remained for our age to organize the Catholic Medical Apostolate upon strictly scientific lines, and even now the movement is only in its infancy. Doctor Agnes McLaren (died 1913) and Doctor Margaret Lamont (died 1931), two Scotch converts, were the precursors of this movement, particularly through their writings.

In response to these efforts, one of the first Catholic organizations to be formed to study and foster Catholic medical missions was the Catholic Medical Mission Board, founded at the Catholic University of America, Washington, D. C., in June 1922. The founders were Archbishop Beckman of Dubuque, Iowa, Chairman of the Executive Board of the Catholic Students Mission Crusade; Monsignor Joseph McGlinchey, Director, at the time, of the Society for the Propagation of the Faith, Boston; Father Jansen, S.V.D. of St. Mary's Mission House, Techny, Illinois; Father Edward McCarthy of St. Columban's Society, Omaha, Nebraska; Father Thomas of the Marian Hill Missions, Detroit, Michigan; Doctor Paluel Flagg of Maryknoll, New York; Mr. Floyd Keeler of Washington, D. C., and the writer. This group was brought together, largely through the efforts of Dr. Margaret Lamont, at the annual meeting of the Catholic Hospital Association.

This Board has survived, with headquarters in New York City. For the past five years it has been directed by Father Garesché, S.J. The Board has developed, in particular, medical assistance to missioners in the field by supplying them with medicines and medical kits, and at times, funds. It also conducts summer courses in first aid for prospective missionary priests, brothers and sisters, and makes plans to educate native lay doctors for the mission field.

The first organized Catholic efforts to train medical missioners, in the strict sense of the term, and to conduct medical missions on the field, were realized almost simultaneously, one in Europe and the other in our own country. The European organization is for lay missioners, whilst ours is a religious community.

The Medical Mission Institute of Würzburg, Germany, was

founded by the Salvatorian Prelate, Monsignor C. Becker, professor of the University of Würzburg, in December, 1922. His Excellency had been repatriated, during the World War, from Assam, India, where he directed his community's flourishing mission. The Catholic Medical Institute comprises two institutions, one for young men and another for young women. These students, while attending the medical course at the University, live in their respective institutions under the Institute's rules. These rules have for their purpose the training of Catholic lay missioners.

Upon the completion of the medical training, a working agreement is drawn up between the prospective missioner and the bishop of the mission diocese in which the doctor is to labor as a medical missioner. The special features of this contract are that the doctor receives a support which is, broadly speaking, equivalent to the one given the priests of the mission, whilst provision is made both for the education of the doctor's children, if he be married, and for a retirement pension which had been arranged for with the Bavarian Government.

The Medical Mission Institute in its latest (1933) report counted 49 men students and 18 women. Seven of these were making their interneship in various hospitals of Germany. Besides, four men doctors were taking special courses in the Tropical Medical Institute of Hamburg, whilst two more were completing their medical studies at the University of Cork, Ireland, and one woman doctor was pursuing a course at the Tropical School of Medicine in London. According to the same report, the Catholic Medical Institute has four men doctors in China, four in Africa, and one in the Dutch East Indies. Besides these, the Institute has two woman doctors and a nurse in Africa.

The Society of Catholic Medical Missionaries was founded in September 1925 by Dr. Anna Dengel, protégée of Dr. Agnes McLaren, and the writer at Washington, D. C. Unlike the German Institute at Würzburg, the American foundation is a religious community of women doctors and nurses. It receives as candidates both women doctors and nurses as well as young women who desire to prepare for the medical and nursing professions.

Besides the medical personnel, the Society also welcomes non-medical candidates who devote themselves to the non-medical work of the Institute. The work of the non-medical members of the Society is almost as important for the success of the apostolate as is that of the medical members. In the actual conduct of the medical apostolate by a religious community there are many duties that are non-medical in character. They are a necessary supplement to the medical work. Such duties are administrative, both religious and hospital, teaching (within the community), secretarial, editorial and domestic. To have non-medical members for these indispensable duties not only conserves the highly technical training and energy of the medical members for their work but also insures a more perfect performance of the non-medical activities.

The motherhouse was founded in Washington, D. C., with approbation of His Excellency, the Most Reverend Michael J. Curley, Archbishop of Baltimore, 12 June, 1925. By a decree of the Sacred Congregation of Religious of 18 April, 1932, the Holy See authorized the Archbishop of Baltimore to erect the society into a canonical diocesan community. Even the Holy Father has personally intervened to direct the community in the important matter of vows, besides manifesting many other gracious marks of interest and encouragement. Members of the Catholic hierarchy in many countries, particularly in the dioceses where the Society is established, have assisted the new community by their patronage.

Besides the motherhouse at Washington, a branch was established in London in 1931 for European recruits. In 1927 the Society's first hospital for women and children was opened in Rawalpindi, India. In 1930 two maternity and child welfare centres were established in Dacca, India. A year later the nurses' training school and the department of nursing at the municipal hospital of the same city were taken over by the Society. Two doctors, one pharmacist, six nurses and one non-medical member conduct the medical work on the field.

As the vocation to the Society of Catholic Medical Missionaries is a very special one, it ought to prove helpful to our apostolate to describe the qualifications required of candidates.

I am glad to do this for THE ECCLESIASTICAL REVIEW because in this way my message will reach many priests who direct vocations. These qualifications may be grouped under three heads. Indeed one might almost say that this vocation includes three professions, missionary, religious and medical.

MISSIONARY PROFESSION

Only the best men and women are good enough for the foreign missions. At least only those who are above the average can do effective work in the foreign mission field. The reason is obvious enough: besides the difficulties that confront a missioner at home, there are additional ones in foreign mission fields.

These difficulties are threefold: isolation by distance and culture from almost everything that a man knows and loves; the acquisition of a difficult language and its literature and, where there is no written grammar, the ferreting out of such a tongue by the difficult path of the spoken word; and, finally, the construction of the ethnological bridge over which the missioner must pass to understand the strange customs, habits and culture of an alien race, particularly in so far as these disclose the religious notions and moral conditions of the souls whose conversion is the object of his mission.

Just as the obstacles to the foreign missioner are threefold, so also the qualifications may be grouped in a threefold way: a physical constitution that is equal to the exceptional demands made upon it in the foreign mission field to which one is assigned; an intellectual ability to get a working knowledge of both the language and the ethnology of the people to whom one is sent; and, finally, the most important qualification of the three is proved virtue and a constant striving for holiness.

The fact that the Sacred Congregation of Propaganda gives health as the first requisite for the missioner makes it clear that it is a more important qualification than would appear to be the case at first glance. It is to be expected that a radical change of climate, food, and customs of life, such as an American must be able to endure when his mission is in the tropics or arctic region, is a severe shock to his physical and mental wellbeing. Therefore, the missioner ought to be physi-

cally and mentally mature, able to withstand this shock, and yet not too old to accommodate himself to such conditions. It was for this reason that St. Francis Xavier again and again asked for youthful and robust missioners. One of our own veteran American foreign mission priests puts the problem in this way: "A missioner ought to have a stomach like a Kewanee boiler."

The second group of missionary qualifications is intellectual. First, one must be intellectually above the average demands made upon persons of the same profession in the home country, and secondly, his mental capacity must be practical rather than academic.

The reason why the foreign missioner should be intellectually above the average of men of the same profession at home is that he must have the additional ability to fathom the mental processes of some keenly intellectual representatives of ancient and alien cultures as well as the ability to appreciate the limitations of vicious and ignorant barbarians. Among these intellectual demands, there are two more important than others, namely, the ability to learn the language of the mission and to exercise a more than ordinary prudence.

Necessary as health and intellectual capacity are to the missioner, they are secondary to the third group of qualifications, namely, proved virtue and constant striving for holiness. The reason why the saintly life of a missioner is so important is that men are not induced to embrace Christianity by mere words or clever arguments but rather by good example. Thomas of Jesus, a Carmelite mission authority of the seventeenth century, gives the reason admirably: good example instructs luminously and efficaciously; luminously, because the pagan understands more clearly what fraternal charity is by seeing an act of charity than through a lengthy discourse on the subject; efficaciously, because the good example of the preacher puts the difficult lessons of the Gospel within reach of his flock and stamps his words with authority.

Our medical missioners are instructed during the term of preparation in the language of the country to which they are destined to go and also in mission science. The mission language class covers a two-year course and is coincident with our two years of religious training at the motherhouse. Mis-

sion Science is imparted through a weekly seminar for which each student works out some assigned mission problem. The two-year course in Religion is also designed to give our members a more exact understanding of the Catholic doctrine that they will be called upon to teach others.

Religious Profession

The spiritual training required as the most important missionary qualification is satisfied by the religious character of the Society. In fact it is the principal reason for having organized our medical mission work as a religious community. Another reason for having organized in this way is the conviction that the work thus undertaken on the foreign mission field will have a greater guarantee of stability, continuity, and effectiveness than would otherwise be the case.

From the religious standpoint, the candidate to our Society consecrates her medical profession to God's service by embracing a life of poverty, chastity and obedience, as observed in other religious communities of women. The religious life in itself is a profession by which one cuts oneself off from family life and is set apart by the Church with appropriate means to lead a life of spiritual perfection. As a profession, it requires at least two years of training to learn the principles of religious life, and a whole lifetime to put them into practice. The two years of training required by this Society is made up of six months of candidacy, one year of novitiate, and six months of scholasticate.

The six months of candidacy must be spent either at the motherhouse in Washington or, in the case of European candidates, at the London center. For all practical purposes, candidates follow the classes and spiritual exercises of the novices, excepting only that this period is not quite so strict as the novitiate. The purpose of these first six months is to determine whether the candidate really has a vocation for the Society, through personal experience in the community.

Twice a year, 15 August and 11 February, candidates are invested with the habit of the Society and then begin officially the year of novitiate, which involves strict retirement from the world. It has for its purpose to master the principles of the religious life, as lived in the Society, both in theory and in

practice. The obvious purpose of the novitiate is to lay a foundation of solid virtue that will start one on the path of perfection.

Charity and the spirit of sacrifice are the two virtues which the Society seeks in candidates and tries to develop in its novices as the distinguishing marks of membership in this institute.

The six months following the novitiate are called the scholasticate. They are also passed at the motherhouse and they form the link between the novitiate and one's practical work in the Society. This work will be either medical missions, for those who are already professionals, or medical schools, or nurses' training or further education, for those who are not professionals. For those in the scholasticate, the novitiate régime is mitigated only in so far as it is necessary to achieve the ends proposed.

Medical Profession

The members are either doctors or nurses when they enter the Society. Others must be prepared for these professions after their religious training. As the character of this training is well known, it will be useful here to point out only what it should be from the twofold standpoint of the religious and the missionary professions.

The members take up medicine or nursing as religious. That is, they reside in a religious house, under community rules, and go out daily to their medical or nursing classes and return again to the community in the evening.

Vocations

It is a rather striking fact that few doctors or nurses enter religious life. Why is this the case? There is a reason that seems to be fundamental: members of the medical profession or medical students have determined what they want to do in life, and consequently few think of entering a religious community. Even those who think of it feel that it is better to finish their training before entering. After graduation there is a strong temptation and frequently the necessity to earn money by the profession. As a consequence, it becomes more difficult each year to join a religious community and as the years go by more difficult still to fit into community life.

The reason why professional medical people find community life specially difficult is that their profession develops an independent and self-sustaining personality. When, therefore, they enter a community their personal habits are already too fixed to be easily moulded according to any other pattern. Hence, they find the so-called peculiarities of community life irritating.

We might compare this difficulty to a person adopted into another family in adult age. The characteristic features of the adopting family, which are the sources of pleasure and happiness to its members, will be peculiarities and oddities to the adopted man or woman.

When should candidates for the medical and nursing professions enter a religious community? I once answered this question for a priest by telling him that they should enter as young as possible. He replied, "You mean as green as possible." This answer is of course a hyperbolic expression, but it has a kernel of truth in it. They must be young enough to adapt themselves in their personal habits to family ideals which may often be different from those to which they are accustomed. Practically speaking, as soon as a young woman has determined to enter a medical mission community she should take the step, no matter at what stage of her studies or work she may happen to be. I am not speaking of children in the grade schools or in the early years of high school. I am referring to young women who have at least completed their sixteenth year.

The point to be emphasized is that studies, especially professional study, both medicine and nursing, should be discontinued before the official opening of the novitiate, and the religious formation taken up immediately. After two years of religious training, professional studies can be resumed and prosecuted by the student as a religious. This will enable the Sister to develop the independent and self-reliant personality of the professional medical woman, with a love for her religious community and its practices that will help her rather than irritate her, as would ordinarily be the case if she entered the Society as a full-fledged professional.

The need for the scientific conduct of medical missions is so widespread and the foundation of a community to conduct

Catholic medical missions on the field is so obviously desirable that there is little wonder our headquarters has been literally swamped with requests for our missioners from bishops of almost every foreign mission land. We would gladly answer each one of these requests by opening up new foundations. But this is obviously impossible for a community that is only eight years old and that is undertaking a new work which requires a special vocation and, ordinarily, years of professional training.

Our practical hope of meeting this huge demand is the number of candidates at the motherhouse and the prospect of future vocations which will be directed to us very largely by priests in the homeland. The present enrollment at the mother-house is 32. This includes 25 novices and three sister students at American medical schools.

MICHAEL A. MATHIS, C.S.C.

Washington, D. C.

Analecta

SACRA PAENITENTIARIA APOSTOLICA.

MONITA DE USU FACULTATUM CONFESSARIIS TRIBUTARUM PER ANNUM SANCTUM AD UNIVERSUM CATHOLICUM ORBEM PROPAGATUM DEQUE RATIONE INDULGENTIAE JUBILAEI LUCRANDAE, AD NORMAS CONSTITUTIONUM BENEDICTI XIV ET LEONIS XIII EXARATA, AUCTORITATE SS.MI D. N. PII PP. XI AD HODIERNAM DISCIPLINAM ACCOMMODATA EIUSQUE IUSSU EDITA.

Edita hesterno die Apostolica Constitutione " Quod superiore anno ", per quam universale extra ordinem Iubilaeum ad totum catholicum orbem extenditur, summopere interest, ut quae in eadem decernuntur accurate prudenterque in usum deducantur.

Ut vero id facilius ac tutius effici queat, SS. D. N. Pius divina Providentia Papa XI iussit, quemadmodum per elapsum piacularem annum in confessariorum almae huius Urbis commodum, ita nunc in totius orbis confessariorum utilitatem haec, quae sequuntur, monita edenda esse, eademque edixit quam diligentissime ab omnibus esse servanda.

I. Noscant imprimis in compertoque habeant confessarii se extraordinariis hisce facultatibus uti posse dumtaxat erga paenitentes qui ad confitendum accedant *ea mente et sincera voluntate* ut Iubilaei veniam consequantur; attamen si paenitens, mutato proposito, ab acquirenda indulgentia Iubilaei

destiterit atque cetera opera imperata intermiserit, omnes absolutiones censurarum, si eas excipias quae ad reincidentiam datae sint, itemque commutationes et dispensationes concessae in suo robore permaneant.

Confessarii his facultatibus in foro interno etiam extra-sacramentali uti possunt dummodo de peculiaribus facultatibus ne agatur pro quibus forum sacramentale expresse requiratur.

Parochi tamen peculiarem facultatem habeant iubilares visitationes dispensandi, contrahendi ac commutandi ad normam Constitutionis " Quod superiore anno " sub n. IX, 10, non modo cum de paenitentibus agitur, sed etiam cum de singulis fidelibus singulisque familiis paroeciae suae.

II. Facultas absolvendi a peccatis et a censuris ac dispensandi ab irregularitatibus hisce finibus continetur atque circumscribitur, ut per piacularis anni celebrationem semel tantummodo cum eodem paenitente exerceri queat, cum scilicet ipsemet iubilarem veniam primum lucretur itemque tum solummodo, cum paenitens ab alio confessario, a die octava Paschatis huius anni, a peccatis et a censuris absolutus iam non fuerit vel ab irregularitate dispensatus (cfr. Const. " Quod superiore anno ", sub n. IX, 13). Itaque summopere necesse est confessarios, ut munere suo rite fungantur, a quolibet paenitente hisce peccatis, censuris, vel irregularitate irretito exquirere:

1° utrum iam iubilarem veniam, a die octava Paschatis huius anni, lucrifecerit necne;

2° quodsi eam non lucrifecerit, num, anno piaculari vertente, a peccatis vel a censuris reservatis iam absolutus fuerit; atque id ipsum tum requirat, cum paenitens se sistat aliqua irregularitate irretitus.

Enim si ipse a die octava Paschatis huius anni vel iam iubilarem veniam lucratus fuerit, vel iam fuerit a peccatis aut a censuris absolutus, vel denique ab irregularitate dispensatus, absolutionem et dispensationem eiusmodi iterum obtinere non potest.

III. Confessarii praediscant ac memoriâ teneant indicem peccatorum censurarum, paenarum impedimentorumque omnium, quorum absolutio vel dispensatio in facultatibus sibi concessis non comprehenditur, si qua, autem eiusmodi occurre-

rint, meminisse eos oportet, non aliter posse se paenitenti providere, quam iis religiose servatis quae Codex praescribit can. 2254, 2290, 1045 § 3.

IV. Non praetermittant suam cuique paenitenti salutarem paenitentiam sacramentalem imponere, etiamsi sibi coniicere iure liceat paenitentem plenissimam Iubilaei veniam esse consecuturum.

V. Si quis in occultas censuras ob partem quoquo modo laesam inciderit, eum ne ante absolvant, quam parti laesae, etiam scandalum reparando damnumque sarciendo, satisfecerit: aut saltem, si eiusmodi satisfactionem praestare ante non possit, vere graviterque promiserit se cum primum licuerit, satisfacturum.

VI. Confessarii, qui a censuris etiam publicis absolvere possunt, hoc exploratum habeant:

Qui aliqua censura fuerint nominatim affecti vel uti tales publice renuntiati, non posse eos tamdiu Iubilaei beneficio frui quamdiu in foro externo non satisfecerint prout de iure. Si tamen contumaciam in foro interno sincere deposuerint et rite dispositos ostenderint, posse, remoto scandalo, in foro sacramentali interim absolvi ad finem dumtaxat lucrandi Iubilaeum cum onere quam primum se subiiciendi etiam in foro externo ad tramitem iuris.

VII. Ad peccatum quod attinet, per can. 894 reservatum ratione sui, confessarii absolutionem ne impertiant, nisi paenitens falsam denuntiationem formaliter retractaverit, et damna, si qua inde secuta sint, pro viribus reparaverit, imposita insuper gravi et diuturna paenitentia.

VIII. Si de casu agatur, etiamsi occulto, de quo in can. 2342, prohibeant, sub paena reincidentiae, quominus paenitens in posterum ad illam religiosam domum eiusque ecclesiam accedat. Firmis quidem manentibus paenis, de quibus sub n. 2 eiusdem canonis agitur.

IX. Religiosos, apostatas a religione, ab excommunicatione can. 2385 lata ne absolvant, quamdiu extra Ordinem permanserint; attamen, si ii firmum habeant propositum ad religionem suam redeundi, congruo iisdem praefinito ad id exsequendum tempore, in foro interno absolvant, ea condicione ut in censuram recidant si intra praefinitum tempus ad religionem

non redierint. At ii moneantur, se, quamdiu extra suae religionis domum commorentur, ab actibus legitimis ecclesiasticis excludi, privilegiis omnibus suae religionis privari, Ordinario loci commorationis subiici, atque obnoxios esse, etiam postquam redierint, aliis paenis in can. 2385 statutis. Religiosus autem fugitivus, etiamsi ex Constitutionibus suae religionis in excommunicationem inciderit, absolvi, rite dispositus, in foro interno poterit, imposita obligatione ad religionem quam primum redeundi, eadem ratione eademque sub reincidentiae paena, ac pro apostatis a religione cautum est: praeterea, si sit in sacris, ea lege, ut suspensionem observet can. 2386 statutam.

X. Cum de votorum commutatione agitur, id latiore quadam ratione accipiatur, ita quidem ut confessarii, pro sua ipsorum prudentia, in opera etiam minoris meriti vota commutare possint.

XI. A lectione librorum prohibitorum, eorum praesertim qui in can. 2318 § 1 sub excommunicationis paena vetantur, ne quemquam absolvant, nisi is libros, quos penes se retinet, Ordinario aut confessario ipsi aut alii, qui facultatem eosdem retinendi habeat, ante absolutionem tradiderit; sin minus, se eos, cum primum potuerit, destructurum aut traditurum, serio promiserit.

XII. Ad facultatem quod attinet sacras visitationes commutandi vel dispensandi, haec animadvertenda sunt:

1° Cum aliquis dispensationem obtinuerit unam vel alteram ecclesiam aut oratorium invisendi, nulla facta obligatione aliam ecclesiam vel oratorium per commutationem visitandi, noverit idem sacras visitationes duodecim semper habendas esse, quae proinde in reliquis ecclesiis vel oratoriis fieri debent. Dispensatio enim alicuius ecclesiae visitandae idem non est ac sacrarum visitationum numeri imminutio.

2° Si quis vero, praeter dispensationem alicuius ecclesiae visitandae, sacrarum etiam visitationum numeri imminutionem petat, confessarii tot preces eidem recitandas praescribant, quot visitationes dispensatae fuere; quae quidem preces haud absimiles illis esse debent quae in sacris visitationibus adhibentur.

3° Si quis interdum, animo sacras visitationes rite pera-

gendi, ad ecclesiae fores pervenerit, aditu ad eam iam clauso vel quavis de causa impedito tum satis erit ad easdem fores praescriptas preces recitare. At visitatio pia ac devota sit opportet, idest facta animo Deum colendi; quem quidem animum ipsa exterior reverentia aliquo modo patefaciat.

4° Vocales preces, quae praescribuntur, alternis etiam vocibus recitari possunt. Mutis vero can. 936 consulitur.

XIII. Cum quatuor ecclesiarum visitatio non sit opus per se praeceptum, sed tantummodo iis impositum qui libere velint Iubilaei veniae participes fieri, id visitationis onus, quotiescumque a confessariis privilegiatis debet, ex rationabili causa, totum vel ex parte paenitentibus remitti, ne commutetur in alia opera, quae ad peragenda paenitens sit alio obligationis proprie dictae titulo adstrictus.

XIV. Confessio et Communio ad lucrandam piacularis anni veniam imperatae nihil refert utrum visitationibus quatuor ecclesiarum antecedant, an interponantur vel succedant; unum refert et necesse est, ut postremum ex praescriptis opus, quod etiam Communio esse potest, in statu gratiae, ad can. 925 § 1, compleatur. Si quis igitur post confessionem peractam, ultimo nondum completo opere, in letale rursus inciderit, iteret confessionem oportet, si sacram Synaxim debet adhuc suscipere; secus, satis erit, ut, actu contritionis perfectae elicito, cum Deo reconcilietur.

Haec *Monita* ad praesentis disciplinae condicionem accommodata, Ssmus D. N. Pius divina Providentia Papa XI, in lucem edi iussit, ut constans et tuta omnibus praesto sit interpretatio et facultatum, quae vigebunt, et operum, quae praestanda sunt ad veniam Iubilaei consequendam, per proximam piacularis anni ad totum catholicum orbem prorogationem.

Datum Romae, ex aedibus Sacrae Paenitentiariae, die III mensis Aprilis anno MDCCCCXXXIV.

L. CARD. LAURI, *Paenitentiarius Maior.*

L. ✠ S. I. TEODORI, *Secretarius.*

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

JUBILEE EXTENDED TO THE ENTIRE WORLD.

In conformity with a custom of long standing our Holy Father has extended the Extraordinary Jubilee in honor of the Nineteenth Centenary of Christ's Redemption to the whole world by the Apostolic Constitution, *Quod superiore anno*,[1] under date of 2 April, 1934. This Jubilee can be gained throughout the world from the octave of Easter this year (8 April, 1934) until the octave of Easter next year (28 April, 1935). Several points are left more or less to the discretion of the local Ordinaries for specific determination. Therefore our readers are referred to the instructions which their respective Ordinaries will publish. It will suffice here to call attention to a few points of a general nature.

All, including those who gained the Jubilee Indulgence last year either by making the pilgrimage to Rome or at home, can gain the plenary indulgence of the Jubilee this year as often as they perform the prescribed good works. No particular order need be observed in fulfilling the several conditions for each indulgence. One may not, however, begin a new cycle for gaining the indulgence another time, before he has completed all the prescribed works for the previous indulgence.

The local Ordinary is empowered to reduce the prescribed number of twelve visits in certain circumstances. So, too, can pastors, but only for individuals or single families belonging to their parishes,[2] as also confessors, but only in favor of individuals. Pastors and confessors can reduce the total prayers only in favor of the sick.[3] Dispensation from going to confession can never be granted, even if one's conscience is not

[1] See this Constitution as well as the *Monita* of the Sacred Penitentiary concerning it, 3 April, 1934, above, pp. 561-572; also pp. 614-618.

[2] *Monita*, II.

[3] Constitution, IX, 10; *Monita*, II.

burdened with grievous sin;[4] and dispensation from receiving Communion may be given only in favor of the sick who cannot communicate. Communion received as Viaticum will fulfil the condition of Communion; but the Easter Communion will not.[5]

Sections VIII and IX of the Apostolic Constitution give confessors various extraordinary faculties to absolve from reserved sins and censures and to dispense from irregularities *ex delicto*. The conditions under which these faculties may be used are again defined a little more closely in the *Monita* of the Sacred Penitentiary. Among these there are a few details which may appear somewhat obscure to our readers. It is to these that the following remarks will be restricted.

Section IX, 1. By censures reserved "to the Roman Pontiff personally" are not meant, for example, those enumerated in the Fifth Book of the Code as reserved "to the Holy See". They are rather certain censures that are reserved in such a manner to the Pope that even the Cardinal Penitentiary Major must seek special faculties in each individual case. One of the censures reserved "to the Roman Pontiff personally" is the excommunication inflicted for violation of certain laws at the election of the Pope.[6] Another is the excommunication incurred for violation of the secret of the Holy Office—a censure not mentioned in the Code but enjoined upon individuals in certain circumstances.

The sin which is referred to in the same section and which can be absolved from only in the circumstances enumerated in canon 900, with the obligation of addressing the Sacred Penitentiary for its *mandata*, is adherence to *L'Action Française*.

Section IX, 6. The second sentence of this section will not be understood, unless one recalls the former practice in dispensing religious from their vows. Before the Code the Holy See was not wont, and local Ordinaries were generally not empowered, to dispense religious in perpetual profession from the perpetual vow of chastity, even while dispensing them from

[4] Constitution, IX, 11.

[5] Constitution, IX, 12.

[6] Pius X, Constitution, *Vacante Sede Apostolica*, 25 December, 1904, n. 51, Document I after the canons of the Code.

the obligations of their other vows. Some of these religious thus dispensed from all their vows except that of chastity, may desire to contract marriage or may already have done so or at least attempted it by a civil ceremony. In favor of these, confessors can now dispense from the remaining vow of chastity, so that, if their profession had been solemn, the diriment impediment can be removed and they can validly and licitly marry; or if their perpetual profession was only simple, the merely prohibitive impediment can now be removed and they can lawfully marry or, if they have already validly though not licitly married, lawfully use marriage. Such a dispensation, however, cannot be granted any ex-religious who are in Major Orders (at least subdeacons), even if they have been reduced to the lay state by the Holy See.

Section IX, 7. Here the faculty already granted in canon 990 § 2 is extended to the irregularity arising out of the crime of murder or abortion; for the rest, the other restrictions remain the same as in canon 990 § 2: the dispensation from the irregularity can be granted only if the crime is entirely occult (*prorsus occulto*) and only for the purpose that the penitent can exercise Orders already received without danger of infamy or scandal.

Finally, all the extraordinary faculties granted to confessors may be used so often as occasion arises, except those faculties of absolving from reserved sins and censures and of dispensing from irregularities *ex delicto:* these may be used only *once* in favor of any one penitent and that only when he goes to confession in fulfilment of this condition for the first time he gains the Jubilee Indulgence, and provided moreover that this penitent has not been absolved from reserved sins or censures or dispensed from irregularities since the octave of Easter (8 April, 1934).[7] Therefore the Sacred Penitentiary (*Monita,* II, 1° and 2°) directs that, when a penitent seeks the benefit of such an absolution or dispensation, the confessor should inquire (a) whether the penitent has already gained the Jubilee Indulgence since the octave of Easter, 1934, and if not, (b) whether he has been absolved from reserved sins or censures or dispensed from irregularities since that day.

[7] Cf. A. Vermeersch, "Varia de iubilaeo" [1933-1934], *Periodica,* XXII (1933), 108*-109*.

DISPENSATION AND ASSISTANCE AT MARRIAGE WARRANTED?

Qu. I. Is a pastor who, "in good faith", as he maintains, assists at a marriage of parties who do not belong to his parish, justified in retaining the fee?

Resp. This question has been repeatedly treated in previous issues. In particular our inquirers are referred to the conferences entitled "Marriage Outside One's Proper Parish" [1] and "Lawful Assistance at Marriage".[2]

It was there pointed out that in circumstances such as our inquirers describe there is rarely any such serious need (*gravis necessitas*) as canon 1097 § 1 n. 3 requires for lawful assistance at marriages of parties who do not have a domicile or quasi-domicile or month's residence in the place or who are not *vagi*. This unlawful assistance at marriage usually carries with it not only an infringement of the rights of the proper pastor but also a violation of numerous other and even more important laws of the Church. There is usually no investigation of the parties' *status liber,* except perhaps a perfunctory questioning of the parties as to whether or not they have been married previously —less even than canon 1019 § 2 permits in the urgency of danger of death; there is no request for a baptismal certificate of both the Catholic and the non-Catholic, notwithstanding canon 1021 § 1, nor investigation as to the validity of the latter; there is no instruction of the parties on the rights and duties of the married state and, where necessary, in Christian doctrine (canon 1033); banns, where required, are not published; often, no valid dispensation from that obligation is granted by the proper Ordinary (canons 1022-1028); a necessary dispensation from some existing impediment is obtained, perhaps not invalidly but often surreptitiously, from an Ordinary to whom the parties are not subject, because the pastor in question dare not reveal the fact that the parties are from another parish or diocese. How in the face of all these faults a pastor assisting at the marriage of parties from another parish or diocese can be said to be in "good faith" is beyond comprehension.

[1] ECCLESIASTICAL REVIEW, LXXXIII (1930), 525-532.
[2] ECCLESIASTICAL REVIEW, LXXXV (1931), 306-308.

Or, is the contention of "good faith" based on the assumption that the parties belonged to the parish because of their mere assertion of a pretended residence in his parish? A pastor so gullible can scarcely be said to act in good faith, which would certainly and quickly have been dispelled if he had even only cursorily made the investigations referred to above. Not good faith, but rather callous laxity and neglect, is what such a pastor should admit.

If there were really a grave necessity which, according to canon 1097 § 1 n. 3, would justify a pastor's assistance at the marriage of parties neither of whom belongs to his parish, he would be entitled to the fee received. But in the circumstances as described there is as a rule no such necessity; the assistance at the marriage is unlawful and does not entitle the assisting priest to the fees. Neither will the pretended "good faith" excuse him. As his whole course is so manifestly in contravention of the law, that excuse will not shield him. So flagrant a violation of the law ought not to be countenanced; rather ought the offender to be compelled to restore to the proper pastor the fee he has collected without a title, and—if circumstances warrant it—a precept supported with the threat of condign punishment for further violation, in accordance with canon 1933 § 4, ought to be issued to the offender.

ABSOLUTIO COMPLICIS.

Qu. I have seen the opinion expressed in a book of cases of conscience that a priest who before his ordination had committed *peccata turpia* with another could absolve his accomplice. Others contradict this view. Since accordingly there appears to be a doubt whether or not the confessor has jurisdiction for this case, may one not invoke canon 209 and say that the confessor can validly and licitly absolve in these circumstances?

Resp. Of the several Casus Conscientiae consulted by the present writer only one, Ferreres,[1] explicitly adverts to the situation described above. In the presentation of the case, it is true, a *doctor theologus* is represented as stating that only if one sins after being ordained a priest does the reservation arise;

[1] *Casus Conscientiae,* (5. ed., Barcelona: E. Suberana, 1926), II, 349-350.

but in his solution Ferreres rejects this view, though it were desirable that he should refute more directly the statement that he lets the *doctor theologus* make.

Whatever the opinion of any author may be, the conclusion drawn by our inquirer cannot be sustained. The Sacred Penitentiary has declared otherwise: "Confessarium non posse absolvere complicem, cum quo ante sacerdotium, in puerili aetate, turpiter egit, nisi moraliter certus sit, ipsum iam ab alio confessario directe et valide a peccato complicitatis absolutum fuisse." [2]

Perhaps our inquirer overlooked that the author he read was referring to the latter part of this declaration. If the accomplice has already confessed the sin of complicity to another confessor and has been directly absolved from it by the latter, the reservation no longer holds and, if the penitent now repeats the mutual sin, the accomplice can now as confessor absolve from it.

Therefore it makes no difference whether the mutual sin was committed before or after his ordination: he cannot absolve his accomplice from the sin (unless the latter be in danger of death) so long as the accomplice has not confessed it to another priest and been absolved from it by him. If notwithstanding this prohibition a priest were to attempt or pretend to absolve his accomplice, even from a sin committed before his ordination, but which has not yet been remitted by the absolution of another priest, he would incur the excommunication reserved *specialissimo modo* to the Holy See.

LOTIO VAGINALIS.

Qu. Estne licitum mulieri expellere semen virile immediate vel quasi-immediate post coitum maritale (sine intentione impediendi generationem) per lotionem vaginalem (with or without antiseptics mixed with water) munditiae causa in casu certae praegnantiae, vel in casu realis sterilitatis mulieris, vel in casu aetatis provectae septuagenariae, quae nullam spem prolis gignendae habeat? Quantum

[2] 22 January, 1879—A. De Smet, *De Absolutione Complicis et Sollicitatione*, (2. ed., Bruges: C. Beyaert, 1921), n. 157. Cf. D. Prümmer, *Manuale Theologiae Moralis*, (4. and 5. ed., Fribourg i.B.: B. Herder, 1928), III, p. 327; H. Noldin, *Summa Theologiae Moralis*, (20. ed., Innsbruck: Fel. Rauch, 1930), III, n. 370, 2.

incommodum sufficiat ad permittendum lotionem vaginalem immediate post coitum vel ante unam horam post coitum? Simpliciter grave vel gravissimum?

Resp. The moral principles affecting the lotio vaginalis may be summarized as follows:

I. Anything undertaken with the intention of preventing conception, even though of itself it may be inefficacious, is gravely illicit because of the evil intention.

Nulla ablutio vaginae ad expellendum semen et impediendam generationem licita est, sed reatum tentati (plerumque frustra) onanismi continet. Ita intentione peccat uxor quae inefficaci ratione (vano remedio, cohibendo suam distillationem, surgendo ad mingendum) copulam sterilem reddere voluerit.[1]

II. For a reasonable cause, e.g., cleanliness, it is permitted to douche the vagina after the semen has completed its function and ceased its activity, because then there is no interference with the process of generation. Reliable authors hold that this condition exists within two hours after coition; Vermeersch says even after an hour, or half an hour. The accurate determination of this period, however, belongs to medical science.

Lotiones vaginales fieri possunt eo tempore quo semen in vagina remanens pro corrupto haberi potest, i. e., post duas a copula horas. Scilicet satis communiter a peritis iam admittitur, omnia spermatozoida post copulam in vagina remanentia, eo saltem tempore, reagentibus secretionibus vaginalibus, corrupta esse. Van Bouwdijk-Bastaanse tamen censet, passim post tres horas adhuc spermatozoida viventia in vagina reperiri.[2]

Quamvis enim ipsa fecundatio locum haberi nequeat ante horam cum dimidio a copula, iam post semi horam vel unam horam tot nemaspermata utero recepta sunt ut talis spes fecundationis facta sit qualis melior moraliter expectari nequit.[3]

III. It is permitted for a grave cause, "seclusa tamen semper quavis grava intentione," to douche the vagina even immediately after coition. This practice is justified by the familiar

[1] Vermeersch, *Theol. Moralis*, Vol. 4, n. 71.
[2] Wouters, *De Virt. Cast.*, n. 116.
[3] Vermeersch, *loc. cit.*

principle "De Voluntario Indirecto," which establishes the lawfulness of performing an action from which two effects follow, a good and an evil, provided the immediate object is good, the intention of the agent good, and a proportionately grave cause is present. A grave cause certainly exists in the case of a woman who is forced, or for grave reason chooses, to run the risk of being infected with disease. The good and intended effect is the ejection of the bacilli, while the ejection of living spermatazoa is merely tolerated. It is supposed, of course, that there exists no efficient means of ejecting the bacilli without at the same time ejecting the living spermatazoa. Even where there is no danger of destroying all the spermatozoa, namely, from four to five minutes, until two hours (or as Vermeersch says, one or one-half hour) after coition, a grave cause is still required because the probability of conception is proportionately lessened.[4] It might be added that it is seriously doubted by some whether or not these lotions are really effective, for, they say, they are more injurious to health than beneficial.

IV. Although authors do not discuss the precise case that our correspondent submits, its solution flows from their principles:

1. If the sterility arises from the part of the man, for example, from old age or vasectomy, then the semen is not fertile from the very start, and therefore, according to the principles given in II, a douche may be used immediately for a reasonable cause.

2. If the sterility arises only from the part of the woman, the case is slightly different, for then living semen is deposited in the vagina. However, even here it may be said that the semen is virtually inactive from the start, and its immediate removal will no more interfere with the course of nature than its removal two or three hours later. This is in accord with the statement of Vermeersch (l.c.), who allows the use of a douche for a reasonable cause as soon as there is no danger of decreasing the probability of conception; therefore, *a fortiori* it should be allowed immediately where there is no possibility of conception.

[4] Cf. Wouters, *loc. cit.*

V. From the above cases must be carefully distinguished the douching of the womb, for which authors generally require a delay of twelve hours. However, even after twelve hours, there is danger of causing abortion by the use of certain chemicals, and it would be gravely illicit at any time to inject a chemical fluid into the womb that will cause an abortion.

The following works give a somewhat more extensive treatment of the question than is found in the ordinary manual of Moral Theology, although none of them touches precisely the case presented:

Wouters, *De Virtute Castitatis,* p. 100, n. 116 (ed. 1928).

Vermeersch, *De Virtute Castitatis* (Vol. 4 of Moral Th.), n. 71 (ed. 1926).

ECCLESIASTICAL REVIEW, Vol. 72, p. 418; and Vol. 67, p. 301.

Clergy Review, Vol. 3, p. 409.

Reviews or references were found to the following works, which seem to treat the question more fully; but we were unable to consult these works:

Mariage et Natalité, Perigues, Paris, 336 pp., 30 francs.

St. Luc Medical, 1932, Vol. 4, Brussels.

Catholic Medical Guardian, Vol. 11, pp. 65 and 71.

Nederlandsche Katholieke Stemmen, 1922, p. 43.

Periodica de Re Morali, Canonica et Liturgica, Vol. 22, p. 145; and Vol. 22, p. 129.

Collationes Brugenses, 1931, page 32.

"A MATTER OF PUNCTUATION."

To the Editor, THE ECCLESIASTICAL REVIEW.

Monsignor Henry places a nice question in his letter, "A Matter of Punctuation," in the March number of the REVIEW. He supplies, too, a plausible answer to his own query why the comma in the antiphon of the Church is placed, in the last phrases of the "Sub Tuum praesidium," after the "semper" and not before that word, so as to accent the Catholic doctrine of the perpetual Virginity of the Blessed Mother of God. At the close of his interesting paper, the Monsignor asks for

examples of the phrases, in question, from other tongues, to see if they coincide with our English version, or with the Latin; the English keeping the "semper," "always," with *Virgo,* Virgin.

I notice that, as in the Breviary throughout, the "Sub Tuum" has the comma after "semper" also, in the Officium Parvum B.V.M. As the O.P.B.V.M. may not be universally rendered in the Gregorian, this can be an exception for his reason why the comma is used after the "semper" in the Liturgy of the Church. Because he surmises the word "semper" renders itself as a more appropriate ending in the plain chant, than the word "nos".

However, I wish to append the following from the French and the Lithuanian versions of the prayer. The French is: "mais déliverez-nous de tout péril, maintenant et toujours, O Vierge glorieuse et bénie." The Lithuanian has it: "mus, visados gelbék, Pana," i. e. literally: "us, always help, O Virgin". The Polish has the same construction, though the words differ. It appears then that other languages besides the English follow strictly the Latin as found in the Liturgy of the Church.

J. Leo J. Vascyla.

WOODEN CROSSES ON STATIONS OF THE WAY OF THE CROSS.

Qu. It is said that the cross of each station of the Way of the Cross must be attached to the wall. It is also said that it should be attached to the frame containing the image or picture associated with the particular station. What is the rule?

Resp. The Stations of the Way of the Cross consist essentially of fourteen crosses of wood. Frames containing pictures or representations of these fourteen scenes of Christ's Passion are not required, but are useful. The wooden crosses may be separated from the pictures, and placed either below or above.

In this case the crosses themselves ought to be fastened to the wall or to an irremovable support. But if the crosses are connected with the frames containing the picture, and make one solid piece with them, it is sufficient that the frames be

fastened to the wall. The fastening of the frames will prevent the crosses from being removable and will sufficiently fulfil the requirements of the Sacred Congregation of Indulgences, especially its decree of 14 September, 1904: "Cruces affigi possunt non solum parietibus, sed etiam scamnis, dummodo haec sint inamovibilia et satis erecta."

MASS FOR SOUL OF A SUICIDE.

Qu. Is it lawful to accept a stipend for a Mass to be offered privately for the repose of the soul of a suicide?

Resp. It is lawful to accept a stipend and say a low Mass for a person who committed suicide, in the hope that this person was not fully responsible or had time to repent and make an act of perfect contrition before death. We should not be more severe than canon 809: "Integrum est Missam applicare pro quibusvis tum vivis, tum etiam defunctis purgatorio igne admissa expiantibus, salvo praescripto Can. 2262, § 2, No. 2." The exception mentioned in canon 2262 refers only to "excommunicati vitandi".

Persons who commit suicide do not incur any censure, but must be deprived of Christian burial, whenever it is sure that their crime was deliberate (canon 1240, § 1, No. 3). And in this case no public Requiem service or Mass should be celebrated, even on the anniversary of the person's death (canon 1241).

Ecclesiastical Library Table

RECENT CANON LAW STUDIES.

Legislation for religious has had, at least since the foundation of the great orders, a very definite and important part in Canon Law. The religious were frequently governed by their own superiors. They followed the rules of life formulated by their founders. These rules were fashioned to achieve the special purposes of the organization. These ideals were naturally the object of immediate concern of the Roman Pontiffs. Fostering care was bestowed upon the religious life and many a document exists to prove the full sympathy of the Church with the religious state. The fact, however, remained that the religious life had to exist side by side with the ordinary hierarchical rule of the Church. As a result many questions of concurrent and supplementary jurisdiction and of privilege have always given the canonist an absorbing and fruitful study. Many controversies have occurred in this department of legislation. Considerable changes have been made during the years as the result of experience, always keeping in mind, however, the special purposes of the religious organization. It required, of course, a long time to adjust matters so that the rights of bishops and the rights of religious could be amicably and satisfactorily determined. Historically, impatience with new ideas on the one hand, and unrestrained enthusiasm for new ideas on the other have frequently thwarted the very best efforts to make an harmonious settlement. Popes and councils labored for centuries on the perplexing problems of legislation for religious and gradually a settlement was made. This arrangement was clarified and further adjusted in various constitutions of the Roman Pontiffs and is now embodied in the Code of Canon Law. The law is found principally in the second part of the second book of the Code.

In the matter of legislation for religious two books have made their appearance. The first, *De Religiosis,* is the work of Father Peter Vidal, S.J., and the second, *De Religiosarum Confessariis,* is the work of Father Agapitus de Sobradillo, O.M.C.

De Religiosis is a continuation of the excellent arrangement

of the great work, *Jus Canonicum,* of the late superior of the Jesuits, Father Francis Wernz. This work of Wernz was held in the highest estimation before the Code. With such a work at hand it was wisely determined to correct the *Jus Canonicum* wherever the Code changed or modified the law, rather than construct a new commentary.

Father Vidal begins his book with a close study of the nature of religious life. It is a canonical study. There is no hysteria or confusing cross-consideration. It is a dispassionate and legal study of the elements of the religious life. Its purpose is closely examined. The means of attaining this end are accurately outlined. Such a study as this section offers would well repay repeated reading. It ought to be translated and published in pamphlet form. It could be used as a piece of apologetic.

The next two chapters are devoted to the variety, origin, and history of the religious state. The discussion of the variety of the religious state has the advantage that is derived from a table of division. In regard to the origin of the religious state, Vidal follows Suarez. Suarez had said that the religious state is *de jure divino non praecipiente, sed consulente.* This opinion is based on the texts of the hundred fold reward and our Lord's counsel to the young man of the Gospel. The history of the religious state is traced from the ascetics in the deserts of Egypt to its latest development.

The conditions for valid and licit admission to the religious state have occasionally been changed as the result of experience. The present law is found in canon 542. It is a comprehensive canon and it is just as comprehensively considered by Vidal. There is room, of course, for discussion on some of the points indicated by Vidal; but as a whole the treatment of this question is satisfactory. Attention is called to two impediments to licit admission to the religious state. Clerics in Holy Orders are under an impediment. Even though this is merely an impediment to licit admission to the religious state, it still remains a definite impediment. Therefore it is a serious affair and clerics in Holy Orders ought to be calm and listen to the reasons advanced by their local Ordinaries. It does happen, of course, that a secular priest has an inspiration to join a religious community. But this inspiration ought to be exam-

ined to see if it be from God. If the priest's work is necessary or useful to the diocese—and the judgment is the bishop's—further thought is an obligation. The other impediment to which attention is called is the one under which some children labor. Children whose support is necessary for their parents ought not to enter the religious state. Vidal weighs this matter very coldly, satisfying himself with a division of necessity and several hypothetical cases. It is precisely in an impediment of this kind where with the canon law the virtue of *pietas* must be considered. One wonders whether it is right to be too legalistic in this matter.

The chapter on religious profession is adequate. There is an extensive account of the various explanations of the solemnity of vows. The first opinion, which Vidal and others ascribe to St. Thomas, rests the solemnity of vows in a consecration or a benediction. As Vidal shows in a footnote to this paragraph, St. Thomas argues for a spiritual dedication rather than a ritual. Vidal rejects this opinion. The second opinion considers a solemn vow to be a perpetual and absolute surrender of oneself. This surrender is then accepted by the Church and the religious order. Vidal rejects this opinion. The third opinion claims that only those vows are solemn which the Church recognizes as such. This opinion does not tell why the Church discriminates between solemn and simple profession. The fourth opinion finds an analogy between solemn profession and solemnities of acts. The fifth opinion, attributed to Suarez, rests its case on two elements; the surrender of oneself to the community with the result that an immutable bond exists, and the inhabilitating force that comes from such a bond. Vidal favors this opinion. He shows that there is no intrinsic difference between solemn and simple profession, but that there is an extrinsic difference. This extrinsic difference is purely a matter of ecclesiastical law. It is difficult to escape from this reasoning since at times the canonical effect of solemn profession is given also to simple profession.

In regard to the privileges of religious in the often discussed canon 613, Vidal favors the opinion that the privileges acquired by communication of privileges before the Code still remain in force. This is becoming the more common opinion, but the reasons advanced are not becoming more cogent. There are

still a few canonists who, like forgotten sentinels, stand their ground, believing that the words *tantum* and *directe* have some meaning.

As an aid in deciding some points of law, Vidal has a very practical table on pages 433-435. This table will be particularly useful if a decision must be make quickly.

A final remark on Vidal's book: there is a good comparative study of the law in regard to the transfer from one religious community to another. The old law is outlined clearly and the various steps leading to the new law are suitably considered. The work ends with a treatise on Third Orders and Confraternities.

De Religiosarum Confessariis, by Father Agapitus de Sobradillo, is a doctoral dissertation from the University of Fribourg, in Switzerland. This work reveals an order of treatment that would be a credit to any canonist. Persuaded, probably by the example of his professors' lectures, the author prefixes a detailed historical development of the various items which compose his thesis. Decidedly complimentary remarks can be made on this score, for a correct and detailed historical knowledge is of the greatest advantage in interpreting the canons of the Code. Some canonists have been misled by the apparent meaning of a word, phrase, or clause and consequently have misinterpreted the law. It is regrettable that so little time is devoted in some institutions to the study of Canon Law. The result is a survey and a brief explanation of the actual text of a canon. No time remains for an historical analysis of the subject. Obviously, in this way, students may learn the actual content of a specific law; but without an historical background for each institute of law it is scarcely to be wondered at if they cannot reason canonically. History has a very definite place in the study of Canon Law. It cannot be neglected without warping the canonical sense.

This work by Dr. Sobradillo could serve as an example of order. The first part of a chapter is a treatment of the historical development of a point of law. This part is well annotated and reveals a considerable amount of reading. The history of the subject is carried through the particular and general councils wherever possible, and due place and comment are given to the constitutions of the Roman Pontiffs. In the

matter of confessors of religious there are many important documents of the Roman Pontiffs and these receive the consideration they deserve. The second part of each chapter is devoted to the present discipline. This begins with a statement of the law. The law is then analyzed into its component parts. Usually the author writes serenely. He does, however, betray a little impatience with the tricks of some commentators who copy from one another. It is most amusing to trace the perpetuation of an error or of an opinion by stupid copy-work. But this may be a voice crying in the wilderness.

As might be expected, the *occasional confessor* of religious supplies plenty of material for discussion. Dr. Sobradillo considers these points in the order of their importance. There are some vague words and expressions in the laws regulating confessors for religious. The word *adeat* in canon 522 is one of them. There is, of course, a serious matter involved; but there is hardly any justification for the gymnastics which are occasionally seen in some commentaries. Dr. Sobradillo keeps himself reasonably free from puerile discussions. He is inclined to give full adherence to the answer of the Pontifical Commission, 28 December, 1927. He clings tenaciously, however, to the following case: a confessor without special jurisdiction waits in the confessional with the hope that some religious might ask him to hear her confession. Dr. Sobradillo says that this confessor does not act according to the spirit of the law.

In examining the bibliography given by Dr. Sobradillo the reviewer looked in vain for Doctor McCormick's *Confessors of Religious*. Dr. Sobradillo would have profited by reading this work: it is an excellent commentary and is not superseded by Dr. Sobradillo's dissertation.

The third part of the second book of the Code contains the law for lay societies. Lately a satisfactory commentary has come from the pen of G. Vromant. The book is entitled *De Fidelium Associationibus*. This is one of a series of publications that compose the *Museum Lessianum*.

Vromant's commentary follows the order of the Code. Opening with a few general notes on the history of societies, and with some advice as to societies that are permitted, the author quickly passes to the law of erection and approbation

of societies. There follow in succession treatises on the statutes of a society and on the law of subjection to ecclesiastical authorities. The reception and expulsion of members of a lay society are the subject of the next consideration. Sufficient comment is made on the internal rule of societies. Finally, in this first part of the book, there is a careful treatment of the law of suppression of a society. Vromant gives a dispassionate and objective treatment of this thorny question. The law itself is clear; but many practical questions may arise when the local Ordinary suppresses a society. Vromant correctly estimates the force of the possible recourse to Rome. Since the suppression of a society is not by means of a court trial, but rather an administrative and extra-judicial matter, the effect of a recourse to Rome is merely *in devolutivo.*

In discussing the extinction of a society Vromant distinguishes between an approved society and a commended society. The former, provided it has not been erected by the Holy See, can be suppressed by the local Ordinary; the latter, since it is not an ecclesiastical moral person, is not subject to the Ordinary except in matters of faith and morals. This is a necessary distinction, because the question of common property remains if the society is dissolved. If an approved society is suppressed, its property passes to the moral person immediately superior. This would be the diocese, not the parish. If a commended society ceases to exist, its property is to be divided among the former members of the society.

The second part of this interesting book is devoted to several specific lay societies. Naturally the Third Orders are considered to be most important because of their close relationship with the rule of religious. Sufficient treatment is given to this subject as well as to confraternities and arch-confraternities.

Vromant's book is useful. It ought to be found in every curia and in the offices of the rulers of societies. There is a serviceable index.

The marriage legislation of the Code furnishes two books for review. The first of these is rather small (it is hardly more than a pamphlet), but it is an extended treatise on canon 1017. The work is entitled *De Promissione Matrimoniali,* and its author is Augustinus M. Darmanin, O.P. He gives a commentary of the text of the canon. It is mostly verbal exposition.

There is an important item in the law regarding matrimonial promises. Even if the promise is valid and no just cause excuses from its fulfilment, no action is permitted in the ecclesiastical court to force a marriage. Action, however, is permitted for possible damages. This change was introduced to safeguard the validity of marriage consent. But it ought to be understood, as is pointed out in Darmanin's book, that the refusal of an action to force marriage does not necessarily release one from the obligation in conscience.

Darmanin enters into several discussions with canonists and moral theologians like Vlaming and Capello. Ordinarily he is quite fair, but occasionally he is not above reading a contemporary a spirited lesson in interpretation. All in all, if one desires a verbal commentary on this interesting canon, he will find this book useful.

The second book in regard to marriage legislation is the work of Monsignor Louis Nau. It is entitled *Manual of the Marriage Laws of the Code of Canon Law.* This work may be used as a text book. It is not easy to read. The table on page 120 and the models for questionnaires and dispensations will be useful.

The sixth part of the third book of the Code is an extremely important part of canonical legislation. Recently a volume on this matter by Marius Pistocchi, Archpriest of the Cathedral of Forli, has been published by Marietti in Turin. This volume, *De Bonis Ecclesiae Temporalibus,* is an important work. Pistocchi's work meets the need for an extended commentary on this section of the Code.

The plan in the work is as follows: the canon is stated and is followed by its exposition. History, public law, and private law are neatly combined to give a thoroughly satisfactory commentary. The introductory canons are especially well treated. The basic rights of the Church, as a perfect society to acquire, retain, and administer property are clearly set forth. The author draws his arguments principally from Papal documents and the great work of Cardinal Cavagnis. With such a foundation the author walks on sure ground. Prefixed to the positive doctrine is a treatise on the historical development of the idea of Church property.

Passing from the introductory canons, the author develops

and explains the ways of acquiring property; this is followed by a clear exposition of the law in regard to the common property and common debt of a moral person. Canon 1500 has a very definite regulation on what is to be done with the common property and the common debt when the moral person is divided. Pistocchi explains well the principle found in this canon.

Praise can likewise be given to the author for his treatment of canon 1503. According to this canon it is necessary to obtain the permission in writing of the Apostolic See, or one's own Ordinary and the local Ordinary in order to collect for any pious or ecclesiastical institution. Both clerics and laymen are bound by this canon. An exception is made for those who are actually mendicant religious.

Particularly interesting and instructive is the author's commentary on the law of prescription. Of course, every commentary on this law must be introduced through the Roman Law. Consequently it is of considerable advantage to read a commentary of a canonist who has had some training in Roman law. Pistocchi is acquainted with the studies in this field. He knows Ferrini and Bonfonte and has a sufficient knowledge of Justinian law. The result is an excellent preliminary exposition of the notion of prescription. Such a foundation is a necessity. Otherwise the understanding of prescription is unstable. To complete his exposition of the introductory canon on prescription the author might well have given a table of the civil law in this matter. But this is lacking.

Nothing exceptional is to be noted about the author's treatment of the law of administering church property. However, one word might be said: Pistocchi commendably quotes Pope Leo XIII's strong words about a living wage.

The commentary on the law of contracts and of pious foundations completes the work. This is a detailed account of the law, but not as extensive as one might desire. Unfortunately the index is unsatisfactory.

The utility of the fourth book of the Code is obvious. Here it is that the student of Canon Law acquires some legal training. The principles of a trial, the various actions and exceptions, and the duties of court-officials are found in the fourth book. The matter of the first part of this book is more than a

series of canons. It builds on the fundamental canons of the first book and, if properly digested, will develop a well-trained canonist. It is, then, with satisfaction that an announcement can be made of a new commentary on the fourth book of the Code. Commentaries on this book are not numerous. There are some that are part of a general study of the entire Code, but they are too brief. Noval published a commentary immediately after the publication of the Code. Roberti composed an excellent work, but it is a little too profound for the novice. The new work of Matthaeus Conte a Coronata, entitled *Institutiones Juris Canonici: Volumen III, De Processibus,* will be found satisfactory for seminary work.

Coronata's work is a text book. The author understands that the fourth book of the Code differs greatly from the rest of Canon Law, and he does not fail to consider the special difficulties that beset the student. It is one thing, to learn, possibly from memory, the various prescriptions of persons and things, and quite another to have a thoroughly clear concept of an ecclesiastical trial. Coronata understands these difficulties and strives to explain the idea of a trial, competency, officials, and their duties.

Coronata's volume is a textual commentary. The many technical expressions of Canon Law in which the fourth book of the Code abounds are explained satisfactorily. Cross-references are given with lavish hand. The commentary is well constructed.

For those who are interested in the law on beatification and canonization, Coronata offers a commentary on the second part of the fourth book. The historical notes are rather brief. Reference, however, is made to the ancient practice of canonization and some attempt is made to trace the development of pertinent legislation. Criticism might be offered because of the exceptionally meager notes on the decrees of Alexander III and Urban VIII. Due attention, however, is paid in the footnotes to the genius of Benedict XIV. The distinction between *per viam cultus* and *per viam non cultus* is well explained.

The actual commentary on the law of beatification and canonization is sufficient for the ordinary purpose of a course in Canon Law. This is mostly a positive exposition devoid of controversial matter. In the footnotes there are a few notes of erudition, taken mostly from Benedict XIV.

The fourth book of the Code closes with a series of summary processes. It is important that this section of Canon Law be correctly understood. Otherwise various legal absurdities will arise. Attention is called particularly to the nature of a recourse against the decree of a superior. Coronata treats this subject with considerable ability.

Coronata concludes his work with a collection of documents. He publishes as appendices the process of *dispensatio super rato,* the rules to exclude fraud in a process *super rato,* the rules to be observed in a process concerning the nullity of ordination, and, finally, the latter of the Sacred Congregation of the Sacraments on the report of the marriage cases pending in a diocesan curia.

Coronata's book is recommended as the best complete text book so far available on the fourth book of the Code.

Closing the fourth book of the Code is the law governing suspension *ex informata conscientia.* This section of the law is difficult to understand. It is a departure from the usual process of trial. There have been serious questions of equity arising from this extraordinary institute. There are those who cannot see anything in the system of Canon Law but the external structure. Discipline must indeed be maintained, but the vindication of the law must follow the accepted rules of proof in court. An attitude of this kind rests upon a false concept of the discipline of the society called the Church. The Church is not the same as the State. Both are perfect societies; both have definite ideas about the worthiness of their ministers and have remedies to invoke against unworthy servants. Normally the State can impeach and the Church can suspend or depose. But there is this difficulty in ecclesiastical discipline—the Church is unable at times to apply its laws. Hence in a society that exists for the salvation of souls some remedy to protect this purpose must be at hand to use when the normal process is impossible. This extraordinary remedy is *suspensio ex informata conscientia.* As the law in canon 2186 directs, this remedy must not be invoked if the Ordinary can proceed according to the normal process of law.

Marius Pistocchi, author of the volume on church property, has also written a short treatise on *suspensio ex informata conscientia.* The book opens with some general notions of sus-

pension. Sufficient divisions and cross-references are given to make the short introductory chapter a succinct exposition of the notion of suspension.

The finest chapter of the whole book is on canon 2186. Pistocchi explains at some length the justice and the history of the law. The Council of Trent is dealt with in a particularly satisfactory manner. The same thing can be said of the treatment of the Bull, *Auctorem Fidei,* of Pius VI. Cross-references abound in this chapter. The principal items of penal law are considered in their relation with the subject under discussion. Pistocchi is just as paternal as the Code in the application of penal law. *Suspensio ex informata conscientia* is a method of procedure. It does not set aside the wise prescriptions of canon 2214 § 2. In this chapter Pistocchi quotes at length a suitable passage from Cavagnis. Anyone who questions the fundamental justice of this extraordinary institute can settle his mind by reading this citation from Cavagnis.

Passing from the chapter on the principles underlying this method of suspension Pistocchi considers its exact form. The precise details of the canon are sufficiently explained.

Canon 2191 is considered at length. This is the canon which indicates when suspension *ex informata conscientia* may be used. Again there is an abundance of cross-references. The section of canon 2191, which refers to possible difficulties with the civil law, is interesting, and Pistocchi's commentary has about it some of the notes of sad experience.

Pistocchi closes his treatise with the commentary on the recourse to Rome. This recourse is to be judged according to the general law governing such actions. Pistocchi is at pains to point out again in this chapter, just as he does elsewhere in his book, that suspension in the extraordinary form is extraordinary in the form and not in any other way.

This short treatise will be found useful to the student of Canon Law.

Lastly, the fifth edition of the well-known commentary, *Epitome Juris Canonici,* by Vermeersch-Creusen, has been published by Dessain. The first volume can now be procured. It is a commentary on the first and second books of the Code. The frequent editions of the work are a tribute to its suitability. The authors are reliable canonists with years of experience

behind them. In a sense they are moral theologians rather than canonists. Both of them are professors of Moral Theology: Vermeersch in the Gregorian University in Rome, Creusen at the Jesuit College in Louvain. Fortunately, however, they attempt to keep Moral Theology separate from Canon Law. They succeed as well as can be expected. Hence in considering the *Epitome* they can be referred to as canonists.

The introduction to this work is a treatise on the power of the Church. The historical development of this power and its conflict with the civil power is well treated. Special emphasis is placed on the great struggles of Gregory VII and of Boniface VIII. Likewise in the introductory chapter is a clear statement of the nature and purpose of the Church. This introductory chapter will be used to advantage in institutions where there is no special course in public law.

The section on the sources of canon law and on the history of codifications is the usual brief outline found in text books.

Vermeersch-Creusen attempt to do justice to the first title of the first book of the Code. This is most important, for the title deals with the fundamental notions of ecclesiastical law. It needs to be thoroughly mastered; otherwise a course in Canon Law would be suspended in mid-air. Suarez, of course, is the great authority and the authors rely on him considerably. This can hardly be criticized, for Suarez's volume is a monumental work. But such a volume as Van Hove's *De Legibus Ecclesiasticis* deserves more attention than it receives. The statement of the doctrine on ecclesiastical law could have been improved, if a more liberal use of Van Hove's work had been made.

In their commentary on the first part of the second book of the Code Vermeersch-Creusen are brief in their treatment of moral persons. There is no satisfactory discussion on the nature of the moral person; but reference is given to another volume by Vermeersch, as well as to the excellent study by Gillet. These references, however, are hardly sufficient. What little statement there is on the nature of the moral person however, may possibly induce a student to consult the works given as references.

Continuing their commentary on the second book of the Code the authors give sufficient space to the consideration of

the various ecclesiastical persons and institutes. Their commentary on clerical obligations, the Roman Curia, the diocesan curia, and pastors, is well done.

For text-book work Vermeersch-Creusen have dealt with the laws for religious adequately. This is in itself an extensive tract, and one cannot expect too much. But for their purposes the law is considered and expounded satisfactorily.

Three items are given in the order of Appendices: first, the faculties of Apostolic Delegates; second, the faculties given by the Congregation for the Propagation of the Faith; and third, the formula of Consistorial faculties for some of the countries of Europe.

A useful concordance closes the book. This is a concordance of the sectional numbers of the fourth and fifth editions of the *Epitome Juris Canonici.*

EDWARD ROELKER.

The Catholic University of America,
Washington, D. C.

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DE FIDELIUM ASSOCIATIONIBUS AD USUM UTRIUSQUE CLERI, PRAESERTIM MISSIONIARIORUM, Auctore G. Vromant, Professore Juris Canonici, Louvain, Museum Lessianum. Rue des Récollets 11, 1932. Pp. viii—138.

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MANUAL OF THE MARRIAGE LAWS OF THE CODE OF CANON LAW. By the Right Rev. Louis J. Nau, S.T.D., LL.D. Frederick Pustet Co., Inc., New York and Cincinnati. 1933. Pp. x—252. Price, $3.00 net.

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Institutiones Juris Canonici ad usum Utriusque Cleri et Scholarum: Volumen III, De Processibus. P. Mattheus Conte a Coronata, O.M.C., Doctor et Lector Juris Canonici. Ex Officina Libraria Marietti. 1933. Pp. 669.

De Suspensione ex Informata Conscientia, C.I.C., L.IV, P. III, Tit. XXXIII. Marius Pistocchi, Praepositus Ecclesiae Cathedralis Foroliviensis. Ex Officina Libraria Marietti, Taurini (Italia). 1932. Pp. 125.

Epitome Juris Canonici cum Commentariis ad Scholas et ad Usum Privatum. A. Vermeersch, S.I., Doctor Iuris et Iuris Canonici, Professor Theologiae Moralis in Pontificia Universitate Gregoriana, et J. Creusen, S.I., Doctor Phil. et B.I.C., Professor Theologiae Moralis in Collegio Maximo S.I., Lovaniensi. Tomus I: Libri I et II Codicis iuris canonici. Quinta edito auctior et accurate recognita. (*Museum Lessianum*—Section Théologique. Publications dirigées par des Pères de la Compagnie de Jésus, Louvain.) H. Dessain, Mechliniae et Rome; Beyaert, Brugis; L'Édition universelle, Bruxellis. 1933. Pp. xvi—678.

Criticisms and Notes

THE THEORY OF REVELATION: Section 2, The Natural Knowability of Revelation. By the Rev. Joseph J. Baierl, T.S.D. Rochester, New York. The Seminary Press. Pp. 547, 1933.

This is the second volume in the field of Catholic Apologetics from the pen of Dr. Baierl. While not offered as a text book, it was designed originally for the use of the students of St. Bernard's Seminary. In the preceding volume Divine Revelation was considered from a two-fold viewpoint, in itself and in its relation to the ends and purposes of Natural Religion. In the present volume the effort is to set up the criteria by which the fact of a revelation may be discerned. The author proposes to himself these questions: How can the human mind arrive at a certain knowledge of the reality or existence of a supernatural Divine Revelation? What norms must guide reason in its quest for such an intervention from above? The importance of finding the true answer to these questions is obvious to everyone except the pure indifferentist. On the other hand there must be standards or means of judging by which genuine Revelation can be known. No one, as St. Thomas Aquinas says, would believe unless on the evidence of signs, or of some thing similar, he saw that it was a duty to believe, or that the truth ought to be believed. This purpose of presenting the criteria of Revelation is to render the assent of Faith a reasonable action. Dr. Baierl considers that the specific function of apologetics is to offer a scientific vindication of these criteria or the grounds of belief.

In the exposition of the manner in which God discloses Himself to man a distinction is made between prophetic conviction by way of immediate Revelation and the ordinary mediate Revelation which comes to practically all believers. In every case mediate Revelation is made credible by knowledge of the intervention of God, directly or indirectly.

The fourteen chapters following upon the examination of the kinds of Revelation in the introduction are devoted chiefly to the criteria by which Revelation can be known. These are classed as internal and external, negative and positive, primary and secondary. The last three chapters are devoted to Prophecy. Besides the traditional doctrine on the subject the author examines such theories as "The Magical Ego," "The Transcendental Magical Powers of the Soul", "Four Dimensional Space", "Action at a Distance", "Second Sight", "Thought Reading", "Hypnotism", "Spiritism". A great deal of information can be found under these headings. Many priests would read with interest the more recent developments in the

field of the occult, together with the sound criticisms of solid philosophy. On the subject of thought-transference it is admitted that it is metaphysically possible. But it is to be admitted as a scientific explanation only if the facts are so incontrovertible that another explanation is evidently impossible. "There is not a single fact at hand," says Dr. Baierl, "that could not be explained by chance, or other favorable circumstances, by high-tensioned sensibility on the one hand, and the feeblest excitations on the other."

Two hundred pages are devoted to a thorough examination of the problem of miracles. Some apologetes of our times are inclined to slur over the question of miracles. Some believe that a school of Catholic scientists by the mere fact of their existence are of greater apologetic value than a host of miracles. Dr. Baierl admits that in some instances historical substance has been so surrounded with green ivy wreaths and luxurious undergrowth that at least in the past it was difficult to differentiate between truth and fiction. Aversion against the miraculous is really only one aspect of the universal antipathy to the supernatural in general. Miracles must always hold a high place in Catholic apologetic. They are the one great evidence of the majesty of God descending and becoming operative among men. Miracles have occurred in every age and continue to occur; the apologist, however, does not hold a brief for every miracle, whether proved or merely claimed. The miracles of the Gospel are matters of faith; the miracle of the Resurrection is the very cornerstone of faith. The most recent objection against miracles are treated by Dr. Baierl, at some length. Every student of religious trends in modern thought should read carefully these two hundred pages. At times the response given or the solution offered may not appear efficiently strong; however, a little reflexion will show us that the key to a complete answer is always present. The variety of objections to miracles ranges from the height of gullibility in the occult to the historically and scientifically sceptical. It is curious to find some men saying that they are able to photograph the perpendicular emanations of miracle-working prayers, while others assert that a miracle cannot possibly occur at all. On the subject of the knowability of miracles the classic objections of David Hume are examined and refuted. We commend the author for taking the exact words of the objectors, quoting them at some length and telling us exactly the source from which they have come. He does this also in dealing with Renan, Harnack, and others.

American readers will probable find the most interesting chapters to be those in which the author examines the criteria of Pragmatism and Modernism and of the "New Apologetics". Under the system of Pragmatism the truth of a religion is measured negatively, by the

lack of value which theoretical truths possess in respect of the interest of religion; positively, by the *value* which a religion enjoys in regard to its practical usefulness for life and culture. Saints are to be judged according to their fruits, not according to their psychopathic disposition. The criticism offered by the author is somewhat general, but it does make some direct hits at the logical and metaphysical implications of Pragmatism. The case against Modernism is much more strongly made. It is summed up in the statement that "a strict proof for the Divinity of Revelation cannot be had without the added assistance of the *external* criteria, particularly Miracles and Prophecies."

Under the general caption of the "New Apologetics" the various attempts at demonstrating the Divine Origin of the Christian religion which appeared in France in the latter part of the nineteenth century and since are gathered together and rejected. The chief objection to them is their rejection or at least depreciation of logic and metaphysics. We find first the apologetics of immanence or need. It is based on the idealism of Bergson. Maurice Blondel, Leroy, and Laberthonnière attempted to adapt it to Catholicity. In this they failed for the same reason that the founder of all modern Idealism, Kant, also failed. What he based on duty they rested upon the totality of the soul's needs. It is a semi-Agnosticism and open to all the objections against Immanentism.

A different method was followed by Ollé-Laprune, Fonsegrive, Denis, Brunetière and others. In their opinion a proof for the Divine origin of the Christian religion can be drawn from its harmony with the inmost aspirations of the soul, with the laws of reason and morality, and with the postulates of life. Dr. Baierl styles this method the Psychologico-Moral Apologetics, or the Apologetics of Value, or Social Apologetics. These systems are examined in some detail and receive some very sound criticism. Some of the men who made use of them were very successful in winning favor for Christianity; thus, Brunetière was an effective champion. His form of apologetic presentation has strong appeal, but without support from objective and historical arguments it can never be complete. The ways by which men are actually led to the Church may differ very greatly from the path which would be followed by a mind proceeding along the lines of hard and fast logic.

Dr. Baierl has done a very useful piece of work. The book is well printed, although certain changes in the format would be needed to bring it into line with the standard methods generally in use. Its value, however, is in its contents and not in its make-up or literary style. The evidence of translation from the sources show themselves very frequently. The priest who studied his Apologetic in years gone

by should read this book; he will find in compact form the developments which have taken place in Apologetic since his seminary days, and perhaps will meet with points of view which account for questions asked by converts whose answers are not found in the text books of an older day.

ST. ANSELM. A Critical Biography. By Joseph Clayton, F.R.Hist.S. The Science and Culture Series, Joseph Husslein, S.J., Ph.D., General Editor. Milwaukee: The Bruce Publishing Company. 1933. Pp. xxvi + 165.

It seems strange that a biography of St. Anselm, written in English, critical in form and of Catholic authorship, has been lacking. The work of Dean Church has been much used; on the Catholic side, one could read the volume in the Notre Dame Series (1911) called "St. Anselm, Archbishop of Canterbury". In English history, St. Anselm towers as a heroic figure; but far more books dealing with his life and writings have been produced on the Continent than in England itself. As Anselm stands a champion of unity in religion in the Catholic Church under the Pope as Supreme Head, it is not surprising that the Church of England in its Book of Common Prayer, while admitting earlier archbishops, excluded Anselm from its calendar, as it excluded Thomas à Becket. We may, however, wonder at the historical development that keeps St. Anselm's body in the Cathedral Church of Canterbury, where Mass has not been said for nearly four hundred years, while in the Southeast corner of London, the only place in England preserving the name of the Abbey of Bec, a Catholic Church dedicated to St. Anselm now exists, in which the Holy Sacrifice is truly offered. Bec itself is extinct as an abbey; its last abbot was Talleyrand, who resigned his office during the French Revolution.

Occasionally we hear it remarked that Rome made a serious mistake when it sent a monk from an Italian abbey to occupy the see of Canterbury. It has been said that this selection of a foreigner as archbishop of the primatial see brought about the beginning of the opposition to the Papacy which finally resulted in the complete breach which occurred under Henry VIII and Elizabeth. But then the truth of history reveals how Anselm was the choice of the king and the bishops, and was forced to accept by universal acclaim. He was carried into the cathedral against his will, seated on the throne and his fingers twisted round the crozier by sheer force. Certainly it was not an office which he sought; nor was he a stranger "sent" by Rome to a people among whom he was unknown and who were unwilling to receive him. It is remarkable how on more than one occasion when

his own bishops went against him, the nobles and the people stood with him against the tyranny of William Rufus.

From the preface to the epilogue, the ripe scholarship of Mr. Clayton, ranging not only over the historic field of events and persons contemporary with Anselm, but also of influences and effects reaching down to the present, gives us a complete picture of Anselm in relation to his own times and as overshadowed or made to stand out more brightly by events since his day. The work might be said to have a folding envelope structure. The author's preface at the beginning may be balanced against the epilogue at the end. Chapters I-III are historically pre-Anselmian, while chapters XIII-XV are critically post-Anselmian. Within these folds we have nine chapters devoted to the activities of Anselm's eventual career. This disposition of material lends itself very well to the biography of an Anselm whose life was not only filled with action in dealing with kings, popes, and bishops, but also was given to solid reflexion, and whose twofold influence has been felt down the arches of the years. His story requires a double setting: it must be told in terms of biography and history and of philosophy and theology. His is one of the greatest examples of moral courage in all history; the man who could fall asleep in the very court in which his enemies sought to bring about his ruin.

Anselm was not only a champion of liberty, but also of truth. He laid down the rule that truth is one and consequently there can be no conflict between theology and science. His famous *a priori* argument for the existence of God, while rejected by St. Thomas, is still discussed among philosophers generally. His beautiful treatises on the Incarnation and the Trinity have, above all others, won for him the title of Doctor of the Church. He sought to consider every problem; difficulty or apparent insolubility would not deter him. Freedom of the will, predestination, the number of the elect, original sin and other questions were treated by him with an independence of speculation which fully entitles him to the name of the 'first scholastic'. It is nine hundred years since his birth; his writings and his character still have fascination and importance. This compact biography reveals its every phase; it might be amplified in detail, but the portrait would not thereby be rendered more complete.

CONTARDO FERRINI. By Fr. Bede Jarrett, O.P. St. Louis: Herder. Pp. viii + 192.

The average Catholic will readily ascribe holiness of life to the consecrated virgin of the cloister, and may just as readily associate sanctity with the zealous type of God's ordained ministers, but will hardly expect striking spirituality and saintliness in the son of a noted

scientist, who was at the same time a lawyer, a politician, a student of historical research, and a university professor. Yet Contardo Ferrini was all this.

He is a man of our century and, what is of more importance, he is a man for our century; or, as Pope Pius X said, "He is an example to our times." He lived at a time when Italy was passing through a political crisis and when loyalty to the Apostolic See had divided Catholics. The faith of the people was in a state of eclipse: Rome was captured and the Pope made a prisoner. There was a rising tide of anti-clericalism. In the realm of thought, materialism had entered the field of science, and among philosophers positivism was popular. Calm and determined, however, Ferrini acted in obedience to the Apostolic See, was a member of the municipal Council of Milan, voted, and worked politically, and wrote and taught in keeping with his sincerest convictions. Hence he might well be looked upon as a model of Catholic Action.

Father Bede Jarrett, whose death the English-speaking world mourns, has given us a charming account of a still more charming personality. He makes no pretense of presenting the results of original research. His book is merely a popularization of some of the facts contained in the standard *Vita* of Ferrini written by Monsignor Pellegrini. The reader might desire a better explanation for Ferrini's suffering because of his unpopularity during his last year at the University of Pavia, and our curiosity craves for the mention of a few of the things that were perpetually edifying the young student at the University of Berlin. The second half of the book stresses the spiritual ideals of the famous Roman jurist. We fear that for some readers the author moralizes a bit too much; and his citations from the letters and spiritual treatises of Ferrini are quite long and rather frequent.

Impressed by the appeal of Leo XIII in favor of the Third Order of Saint Francis, Ferrini became a Tertiary, and it may be said that his love of nature and his passion for the mountains, his joyous and poetic soul, and, above all, his candor and simplicity, characterize him as a typically Franciscan soul. Ferrini was "too busy" ever to marry. He had taken a vow of chastity in his student days and during his entire life his purity was evident to all. The following incident recalls his vow and also illustrated his sense of humor: "A mother of two daughters once persuaded Contardo to take the two girls for a mountain climb, hoping that in that romantic setting his thoughts might be moved more lightly." She asked him later which of the two he preferred. Evidently that mountain walk was not a success, for his duly recorded answer was briefly: "The third".

Two remarks of Ferrini give us the key to his inner life. The first

is startling, coming, as it does, from one who was actually to die a victim of over-study; the second will seem quite natural to one acquainted with the man himself. The first is Ferrini's statement: "The way to God is not a science, a terrible truth. . . . Science without humility is a lie." The second remark was made in connexion with an invitation to his "Dearest Vittorio" to join him in an Alpine climb: "Come undaunted, in good health and sure of foot; I will teach you to know my mountains, and there we will talk of God." Father Jarrett's book deserves widespread distribution among the laity as well as among the clergy.

Literary Chat

Prompted by the spirit of the Encyclical *Deus Scientiarum Dominus*, the professors of the Gregorian University are editing a series of theological and philosophical texts for the use of theological students. (Pontificia Universitas Gregoriana, *Textus et Documenta in usum Exercitationum et Praelectionum Academicarum*, Series Theologica, 8: Photius et Ecclesia Romana II. A Synodo Romana (869) usque ad Depositionem Photii (886). Edited by G. Hofmann, S.J. 9 S. Leonis Magni Tomus ad Flavianum Episc. Constantinopolitanum, additis Testimoniis Patrum et eiusdem S. Leonis M. Epistula ad Leonem I Imp. Edited by C. Silva-Tarouca, S.J., Rome, 1932). The series is comprehensive in its scope, as it includes modern authors and works, besides the customary ancient and medieval ones. The texts are edited in convenient fascicles and are so low in price as to be within the reach of all.

The best text to date of an author or document is chosen and it is carefully edited with an introduction and brief notes. If the same high editorial standard that is manifest in the first fascicles of the series is maintained, theological professors and students will soon have available a splendid equipment of source material. First-hand acquaintance with the latter will undoubtedly lead to a deeper knowledge and appreciation of Catholic theology and philosophy on the part of our future priests.

We have in a new volume an important contribution to the literature on Saint Augustine: *Essais sur la Doctrine de Saint Augustin*, by Charles Boyer, S. J., Paris, 1932. (Bibliothèque des archives de philosophie; published by Gabriel Beauchesne et ses fils, éditeurs à Paris.) It contains ten essays, each constituting a chapter on various aspects of St. Augustine's teaching. The essays are revisions of articles written and published by the author in various periodicals in the last few years. Presented now as a group in book form they are a solid and important contribution to Augustinian studies. The essays are entitled—I. The Dialectic of St. Augustine's Conversion; II. St. Augustine the Philosopher; III. The Augustinian Proof of God; IV. The Augustinian Theory of the Seminal Reasons; V. St. Thomas and St. Augustine; VI. Does the Augustinian Philosophy ignore Abstraction?; VII. Philosophy and Theology in St. Augustine; VIII. St. Augustine's System of Grace; IX. Could God create Man in the State of Ignorance and Difficulty?; X. The Contemplation at Ostia.

These chapters reflect the knowledge and penetration characteristic of Boyer and will repay careful reading. The authenticity of the Confessions as an historical record of St. Augustine's conversion, the freeing of St. Augustine's doctrine from Jansenistic interpretations and the rapprochement of St. Augustine and St. Thomas

are central points in Boyer's studies. His preoccupation with these questions give his book a certain measure of unity.

The Oxford University Press has brought out a little volume of poems and translations by Winfred Douglas that has much to commend it. (*The Midnight Mass,* pp. 82). The original poems in the collection are the more attractive. As a group they are not great; but they are good—good for a depth of personal feeling combined with lightness and sureness of expression. The opening sonnets, for which the volume is named, are indicative of the spirit of the book. Deeply religious themes are clothed in the language of beauty and are interpreted with new force.

The poem, *Faun to Dryad, A Fragment,* is delightful, leaving the illusion of woodland flecked with sunlight and sportive gambols appearing briefly. Occasionally a Wordsworthian note is introduced, as in *Plainsong at Holy Cross,* and *Vocation* is strongly reminiscent of Leigh Hunt's *Abou Ben Adhem.*

The translations are from the Catalan and Latin principally, the poems dating back to the tenth century. There is a very evident and successful attempt here to reproduce faithfully the style and rhythm of the originals and in consequence the flavor and spirit of the old verse are preserved.

Throughout the poems there is a suggestion of midnight and visions, and the presence of man's spirit so real that it seems to cast shadows. Withal, the Douglas personality is strongly evident, impressing the poems with simplicity and an undeniable reality of fervor.

Blue Portfolio, Vera Marie Tracy's latest book, is aptly named. It is a series of sketches strung together on a thread of childlike fantasy. For the most part, the stories center about a crippled girl, who yearns with all the fervor of a young heart to be cured of her infirmity. Invariably this child-martyr, her resignation, a strange companion for her youth, offers her pain for the happiness of another, and receives her recompense in a fuller realization of Christ's love. (The Bruce Publishing Co., pp. 207.)

The book suggests unfortunately the pietistic Sunday-school tale, with its too evident enthusiasm for a moral lesson. The saving grace is the author's happy style. Her words flit across the pages like white butterflies to tell of the "blue of Our Lady's gown and the wide floor of heaven . . . April dusks, windflowers, and snow-capped Rockies". One tires perhaps of the forced naïveté of expression and the use of the second person in an exaggerated attempt to adapt the style to the child character, but there is sincerity of feeling and an easy intimacy of presentation.

Vera Tracy's is a voice crying optimism in a wilderness of pessimism, giving expression to a joy that finds the stars above the materialism of her age. She will have few admirers among those who trudge to the ideal always along the path of the real.

Six additional numbers (148-153), representing the quarterly issues of *Paléographie Musicale* for 1933 and 1934, continue the work initiated in Volume XIV of this splendid publication. Since the lamented death of its founder, Dom Mocquereau, it has been placed under the editorial direction of Dom Cajard. As usual, each fascicle contains (in addition to the phototypic reproductions of the text of the Roman Gradual of the eleventh century representing the tradition of Benevento, as well as of specimens illustrating the manuscript peculiarities of the Beneventan school) the learned commentary of the Solesmes Benedictines upon the manuscript itself as well as upon the contrasts between it and other early manuscripts of different schools of plainsong tradition. A fuller description of the present labors of Dom Cajard was given in the REVIEW for May, 1933, (pp. 551-552).

"The law of the Church strictly obliges the choir to sing or at least recite the Proper whenever High Mass is celebrated." Thus does Fr. Carlo Rossini begin his Preface to

his own carefully planned method of meeting adequately and pleasurably the obligation of which he reminds Catholic organists. His method is explained in the title of his work, *Proper of the Mass for All the Sundays and Principal Feasts of the Year* set to Gregorian Psalmodic formulae with organ accompaniment. (New York, J. Fischer & Bro., 60 pages). Fr. Rossini is organist and choirmaster of St. Paul's Cathedral, Pittsburgh, Pa., and his beautifully printed volume (in modern notation) has the Imprimatur of the Most Reverend Bishop of Pittsburgh. By the way, organists would do well to read carefully the full page devoted to the question of the duties of organists and choirs in our churches—a page which is a *multum in parvo* of excellent information and suggestion. This page is entitled simply "Preface".

It was a happy thought to celebrate the glory of The Little Flower in a musical Oratorio which should tell the story of her life in compact but beautiful form ["Sainte Thérèse of the Child Jesus (The Little Flower). Oratorio in Three Parts, for Soli, Chorus, Organ, and Orchestra. Words and Music by Evangeline Lehman. French Adaptation by Maurice Dumesnil." Philadelphia, Theodore Presser Co., 72 pages]. The Oratorio, requiring fifty-four minutes for its performance, is moderately priced (75 cents). In addition to a Narrator, there are three solo parts: The Little Flower, her sister Pauline, Sister Agnes of Jesus. The chorus work is for treble voices with men's voices optional. "It has had three notable performances in France"—the last of these in Paris, in presence of Cardinal Verdier and other notabilities, such as Ch. M. Widor, Madame Dubussy, and a daughter of Gounod, "and other prominent individuals, all of whom were enthusiastic in congratulating the director, the performers and the composer." Born at Detroit, Michigan, the composer has for the last five years been studying in France under notable musicians and has received official governmental recognition in the silver medal presented to her by the French Ministry of Foreign Affairs.

A new work by Professor Bardy has attempted to furnish a general view of Christian life in the first centuries of its history. *En Lisant les Péres.* Gustave Bardy. La Pensée et la Vie Chrétienne aux Premiers Siècles, Paris, 1933. Bloud and Gay; pp. 278. The book is divided into the following chapters: I. The Old Saints; II. The Catholic Spirit; III, The Trinity: IV. Christ; V. The Eucharist; VI. The Virgin Mary; VII. The Christian City.

In a short work of this kind there is always danger of letting one's sketch become a mere series of general observations, but the author has happily avoided this pitfall. His book is a vivid portrayal of the religious, social and political life of the early Christians. While no references are furnished in the main body of the book, any one familiar with early Christian literature will soon discover that from the first page to the last the account is drawn from original sources with that accuracy and care which we associate with the name of the author. For the convenience of the critical reader a list of the more important texts employed as source material is given at the end of the book. The chapter on the Blessed Virgin is particularly interesting as it indicates the existence from an early date of an intense devotion to Our Lady among the Christian masses in both East and West.

It is just sixty years since the first edition of Dom Gueranger's Saint Cecilia appeared. That it still continues to be reprinted bears witness to its success and popularity in France. *Sainte Cecile et la Société Romaine aux deux Premiers Siècles,* Dom Gueranger, 2 vols. 11th edition, Paris, 1933, Pierre Téqui, Libraire-éditeur. Filled with enthusiasm at the new light that was being thrown on the early history of the Church by the epoch-making discoveries of De Rossi, Dom Guéranger decided to sketch the life of the Christians in

the first two centuries and to give an account of the life of St. Cecilia. In his own words: "As for the spirit of our book, it is Christian and Catholic, as it ought to be. This history is for us a sacred history, for its purpose is to relate the conquest of the Roman world to the profit of Christ through His Apostles and their successors, the foundation of the Christian Church who is our Mother, and finally the life of a saint whom we venerate upon our altars". While the book is now somewhat old, it is well worth reading as a beautiful and inspiring sketch of the life and times of one of the most venerated of the Christian martyrs.

Priests who are interested in the production and direction of dramas will find much that is of great interest in a volume just to hand, *Drama in the Church*. A Manual of Religious Drama Production. Fred Eastman and Louis Wilson, New York, Samuel French, 1933. As the sub-title indicates, it is intended as a practical manual which sums up briefly the most important things that drama groups should know for the production of plays under Church auspices. After an introduction dealing with the various causes of failure in the production of religious plays and an historical sketch of the development of religious drama and its significance, the authors take up in order the following topics: Choosing the play, organization for production, directing, acting, business management, stage management, lighting, costuming, make-up, properties, publicity, equipment, the enveloping service of worship, a religious drama tournament. The book closes with a list of religious dramas, a bibliography and a list of publishers and addresses. While obviously intended as a guide for dramatic organizations in Protestant churches, this manual contains much information that could be put to good use by dramatic clubs in our own parishes and schools.

Books Received

THEOLOGICAL AND DEVOTIONAL.

THE DOCTRINAL MISSION AND APOSTOLATE OF S. THERESE OF LISIEUX. By Benedict Williamson. III: The Religious State. Alexander Ouseley, Ltd., London; B. Herder Book Co., St. Louis. 1933. Pp. xiii—214. Price, $1.25 *net*.

THE WAY OF THE CROSS FOR THE SICK. By the Rev. John Joseph Croke, author of *Happiness for Patients*. Hospital Publishing Co., New York. 1934. Pp. 40. Price, $1.00.

THE SECRET OF THE LITTLE FLOWER. By Henry Ghéon. Translated by Donald Attwater. Sheed & Ward, Inc., New York. 1934. Pp. x—243. Price, $1.75.

THE CHRISTIAN VIRTUES. By the Rev. G. J. MacGillivray, M.A., author of *Father Vernon and His Critics, The Way of Life, Through the East to Rome*, etc. P. J. Kenedy & Sons, New York. 1934. Pp. vii—176. Price, $2.10 *postpaid*.

THE DIVINE ROMANCE OF MARRIAGE. By the Rev. Ignatius W. Cox, S.J. An Address Delivered 7 December, 1933 to the National Federation of Catholic Alumni in New York City. Paulist Press, New York. 1934. Pp. 23. Price, $0.05; $3.50 a hundred; $30.00 a thousand.

MOIS DE MARIE. Par M. l'Abbé A. Brenon, du Clergé d'Orléans, Missionaire. Maison de la Bonne Presse, Paris-8e. 1933. Pp. 191. Prix, 6 *fr.* 65 *franco*.

LE CHRIST-ROI. Par Dom de Monléon, moine bénédiction. (*Collection de la revue de Christ-Roi,* IV.) Pierre Téqui, Paris-6e. 1933. Pp. viii—127. Prix, 6 *fr.* 50 *franco.*

AU PAYS DES LYS NOIRS. Souvenirs de Jeunesse et d'âge mûr. Par Adolphe Retté. Édition (troisième) nouvelle avec introduction de René Duverne et documents photographiques inédits. (*"Je Sème."* Collection moderne d'apostolat par le livre.) Pierre Téqui, Paris-6e. Pp. xxx—321. Prix, 13 *fr. franco.*

SAINT THOMAS D'AQUIN. Par P. F. J. Thonnard, des Augustins de l'Assomption. Maison de la Bonne Presse, Paris-8e. 1933. Pp. 137. Prix, 2 *fr.* 45 *franco.*

JE SUIS LA VOIE. Méditations Théologiques (Notre Vie divine d'après le Rosaire). Par M. l'Abbé J. Raimond, Aumônier de la Légion d'honneur. Pierre Téqui, Paris-6e. 1934. Pp. vi—309. Prix, 12 *fr. franco.*

PLANS DE SERMONS DE CIRCONSTANCES. Par Mgr Millot, Vicaire général de Versailles, Prélat de Sa Sainteté. Pierre Téqui, Paris-6e. 1934. Pp. 294. Prix, 12 *fr. franco.*

QUEL EST LE BUT DE LA VIE? A ceux qui cherchent. Par H. Mathieu, S.J., Professeur de Théologie. Maison de la Bonne Presse, Paris-8e. 1933. Pp. 119. Prix, 4 *fr.* 45 *franco.*

DERNIÈRE RETRAITE DU R. P. DE RAVIGNAN donnée aux Religieuses Carmelites du Monastère de la Rue de Messine, a Paris, pendant le Mois de Novembre 1857. Huitième édition. Pierre Téqui, Paris-6e. 1933. Pp. xii—268. Prix, 10 *fr.*

DE L'AVORTEMENT INDIRECT et ENCORE L'AVORTEMENT INDIRECT. Application a l'Avortement des Notions de Causalité per accidens et de Causalité Indirecte, et Réponse au T. R. P. Vermeersch, S.L., par Fr. Agostino Gemelli, O.F.M., Recteur de l'Université catholique du Sacre-Cœur de Milan, Professeur de psychologie expérimentale, avec Une courte conclusion. Extraits de la *Nouvelle Revue Théologique,* Juin-Juillet et Septembre-Octobre 1933. Casterman, Editeurs Pontificaux, Tournai et Paris. Pp. 50 et 7.

LES DEUX VIES. En Face de la Mort. Courtes Méditations pour la Retraite du Mois. Par le R. P. Lescoeur, Supérieur de l'Oratoire. Pierre Téqui, Paris-6e. 1933. Pp. xi—272. Prix, 10 *fr.*

LA DESTINÉE, Première Retraite de Notre-Dame de Paris. Par le R. P. Felix, S.J. Cinquième édition. Pierre Téqui, Paris-6e. 1933. Pp. 334. Prix, 10 *fr.*

DE ORIGINE ET EVOLUTIONE INTERDICTI usque ad Aetatem Ivonis Carnotensis et Paschalis II.—I. Scriptores, Epistolae, Concilia. II. Decreta Romanorum Pontificum. Varia Documenta collegit Notisque illustravit Willelmus Richter S.I. Theol. Prof. (*Textus et Documenta* in Usum Exercitationum et Praelectionum Academicarum, Series Theologica: 12 et 13.) Romae apud Aedes Universitatis Gregorianae. 1934. Pp. 80 et 78. Pretium *Lire* 6.

QUAESTIO DE UNICO ESSE IN CHRISTO a Doctoribus Saeculi XIII Disputata Documenta collegit Edgardus Hocedez S.I. in Univ. Greg. Theol. Prof. (*Textus et Documenta* in Usum Exercitationum et Praelectionum Academicarum, Series Theologica, 14.) Romae apud Aedes Universitatis Gregorianae. 1933. Pp. iv—132. Pretium, *Lire* 6.

S. LEONIS MAGNI EPISTULAE CONTRA EUTYCHIS HAERESIM. Pars Prima: Epistulae quae Chalcedonensi Concilio Praemittuntur (AA. 449-451) ad Codicum Fidem recensuit C. Silva-Tarouca S. I. De clausularum ratione praefatus est F. Di Capua. (*Textus et Documenta* in Usum Exercitationum et Praelectionum Academicarum—Series Theologica: 15.) Romae apud Aedes Universitatis Gregorianae. 1934. Pp. xxxii—91. Pretium, *Lire* 6.

LA VIE EUCHARISTIQUE. Par le R. P. Régis Gerest, O.P., Prédicateur Général. P. Lethielleux, Paris-6e. 1933. Pp. viii—314. Prix, 15 *fr.*

KRAFT DER URKIRCHE. Das "Neue Leben" nach den Dokumenten der ersten zwei Jahrhunderte. Von Heinrich Schumacher Professor der neutestamentlichen Exegese. B. Herder Book Co., Freiburg im Breisgau und St. Louis. 1934. Seiten x—171. Preis, $1.45 *net.*

DAS PRIESTERTUM. Gedanken und Erwägungen für Theologen und Priester. Von Dr. Wilhelm Stockums, Weihbischof von Köln. B. Herder Book Co., Freiburg im Breisgau und St. Louis. 1934. Seiten viii—223. Preis, $1.25 *net.*

LA LIBERTÉ DE LA VOCATION. Par M. l'Abbé Mugnier, Chanoine honoraire, Licencié ès lettres, Docteur en théologie, Professeur au Grand Séminaire d'Annecy. P. Lethielleux, Paris-6e. 1934. Pp. iv—151. Prix, 10 *frs.*

MAURICE BLONDEL. Par Auguste Valensin, Professeur aux Faculté Catholiques de Lyon, et Yves de Montcheuil. (*Les Moralistes Chrétiens.* Textes et Commentaires.) J. Gabalda & Cie, Paris. 1934. Pp. 310. Prix, 21 *fr. franco par poste.*

FIRST COMMUNION CATECHISM. By the Rev. P. Henry Sullivan, Worcester, Mass. George Grady, 445 W. 41st Street, New York. 1934. Pp. 24. Price, $3.50 a hundred.

DE INTEGRITATE CONFESSIONIS Tractatus Moralis compilatus a P. Thoma Villanova Gerster a Zeil, O.M.Capuccin., Lectore S. Theol., Censore et Examinatore Archidioecesis Tridentinae. Marius E. Marietti, Taurinorum Augustae. 1934. Pp. viii—115. Pretium, *Lit. It.* 5.

LE PRETRE FRANCAIS ET LA SOCIÉTÉ CONTEMPORAINE. Par M. l'Abbé J. Brugerette. I: La Restauration catholique (1815-1871.) P. Lethielleux Paris -6e. 1933. Pp. viii—312. Prix, 30 *fr.*

L'UNION A DIEU D'APRÈS LES LETTRES DE DIRECTION DE DOM MARMION. Par Dom Raymond Thibaut, de l'Abbaye de Maredsous. Lettre-Préface de S. E. Mgr. Goodier, S.J., Archevêque de Hiérapolis. Abbaye de Maredsous et Desclée, De Brouwer & Cie, Paris-7e. 1934. Pp. xxii—288. Prix, 12 *fr. français.*

LA RÈGLE DE SAINT BENOIT. Texte Latin Traduit et Annoté par des Fils du Saint Patriarche. (*Collection "Pax"*, Vol. XXXVI.) Desclée, De Brouwer & Cie, Paris-7e et Bruges, Belgique, ou P. Lethielleux, Paris-6e. 1933. Pp. xlviii—182. Prix, 9 *fr. français;* en Belgique, 12 *fr. belges.*

L'AME DE VÉNÉRABLE PERE COLIN, Fondateur de la Société de Marie. Par un Membre du Tiers, Ordre de Marie. Préface du R. P. Mulsant, Prov. S.M. Emmanuel Vitte, Lyon et Paris-6e; Annales de Marie, 3 rue Cléberg, Lyon. 1933. Pp. 325. Prix, 15 *fr. franco.*

DICTIONNAIRE DE SPIRITUALITÉ Ascétique et Mystique. Doctrine et Histoire. Publié sous la Direction de Marcel Viller, S.J., Assisté de F. Cavallera et J. De Guibert, S. J., avec le Concours d'un Grande Nombre de Collaborateurs. Fascicule II: Allemande (Spiritualité)—Anglaise (Spiritualité). Gabriel Beauchesne & Ses Fils, Paris. 1933. Pp. 160. Prix, 20 *fr.*

THE NEW AND ETERNAL TESTAMENT. An Elementary Study of the Mass, its Early History and Disciplinary Canons. By the Rev. F. J. Morrell, Chancellor of the Diocese of Wichita, and Angela A. Clendenin, Chairman of Study Clubs and Executive Secretary. (*C. A. Series of Study Club Textbooks*, Vol. I, No. 2.) Catholic Action Committee of Women, 307 E. Central Ave., Wichita, Kansas. 1933. Pp. 55. Price, $0.25; 50 copies, $10.00; $18.00 a hundred.

MARIA, DIE MITTLERIN ALLER GNADEN. Von August Deneffe, S.J. Felizian Rauch, Innsbruck. 1933. Seiten 78. Preis: R. M. 1.20, S. 1.80.

PHILOSOPHICAL.

ST. THOMAS AQUINAS ON BEING AND ESSENCE (*De Ente et Essentia*). Translated from the Latin by Clare C. Riedl, M.A. (*Philosophical Texts.*) St. Michael's College, Toronto 5, Ont., Canada. 1934. Pp. 66.

THE CATHOLIC WAY IN EDUCATION. William J. McGucken, S.J., Ph.D., author of *The Jesuits and Education.* (*Religion and Culture Series.* Joseph Husslein, S.J., Ph.D., General Editor.) Bruce Publishing Co., Milwaukee, Chicago, New York. 1934. Pp. xvii—131. Price, $1.50.

PRINCIPLES OF JESUIT EDUCATION IN PRACTICE. By Francis P. Donnelly, S.J., Professor of Rhetoric, Fordham University. P. J. Kenedy & Sons, New York. 1934. Pp. xiii—205. Price, $2.10 *postpaid.*

AN OUTLINE OF PSYCHIATRY. For Clergymen, Seminarians, Social Workers and Educators. By John D. O'Brien, M.D., B.S., formerly Pathologist and Assistant Physician, Massillon State Hospital, Massillon, Ohio. Formerly Lieutenant Colonel M.R.C. United States Army, Neuro-Psychiatric Division. Attending Neuro-Psychiatrist, Mercy Hospital, Canton, Ohio. B. Herder Book Co., St. Louis and London, W.C. 1934. Pp. xvii—260. Price, $2.00 *net.*

LA CONCEZIONE BIOLOGICA DELL'ECONOMIA. Considerazioni sul Sistema del Marshall. Francesco Vito. (*Pubblicazioni della Università Cattolica del Sacro Cuore.* Series terza: Scienze Sociale, Vol. XIII.) Società Editrice "Vita e Pensiero", Milano. 1934. Pp. ix—71. Prezzo, *Lire* sei.

CRITERIOLOGY. A Class Manual in Major Logic. By Paul J. Glenn, Ph.D., S.T.D., Professor of Philosophy in the College of St. Charles Borromeo, Columbus. B. Herder Book Co., St. Louis and London. 1933. Pp. xi—211. Price, $1.75 *net.*

AIDS TO CATHOLIC ACTION. A Series of Brief Discussions Planned to Promote the Proper Understanding of and Active Participation in the Catholic Action Apostolate. Subjects: Catholic Action; Catholic Education, Lay Organization; the Family; the Catholic Press; World Peace; Evidencing the Faith; Economic Justice. National Catholic Welfare Conference, Washington, D. C. 1933. Pp. 92.

LITURGICAL.

IN SACRISTY AND SANCTUARY. A Guide for the Sacristan with Detailed Instructions, Accompanied by Directive Schedules and Diagrams Showing How and What to Get Ready for the Proper Carrying Out of Liturgical Functions Generally according to the Roman Ceremonial. By the Rev. William A. O'Brien, M.A., author of *How to Serve Low Mass.* Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1933. Pp. ix—101. Price, $1.50 *net.*

ALTAR AND SANCTUARY. An Exposition of the Externals of the Mass. By Angela A. Clendenin, Chairman of Study Clubs and Executive Secretary, Catholic Action Committee of Women. With an Introduction by the Rev. Leon A. McNeill, M.A., Diocesan Superintendent of Schools, Wichita, Kansas. (*Catholic Action Series of Study Club Textbooks*, Vol. I, No. 1.) Catholic Action Committee of Women, 307 E. Central Ave., Wichita, Kansas. Revised edition. 1933. Pp. 56. Price, $0.25; 50 copies, $10.00; $18.00 a hundred.

PROPER OF THE MASS for All the Sundays and Principal Feasts of the Year. Set to Gregorian Psalmodic Formulae with Organ Accompaniment by the Rev. Carlo Rossini, Organist and Choirmaster of St. Paul's Cathedral, Pittsburgh, Pa. J. Fischer & Brother, New York. 1933. Pp. vi—57.

HOW TO USE A DAILY MISSAL IN 1934. Arranged by a Priest of the St. Paul Archdiocese (Father Brady). E. M. Lohmann Co., St. Paul, Minn. 1933. Pp. 57. Price, $0.15.

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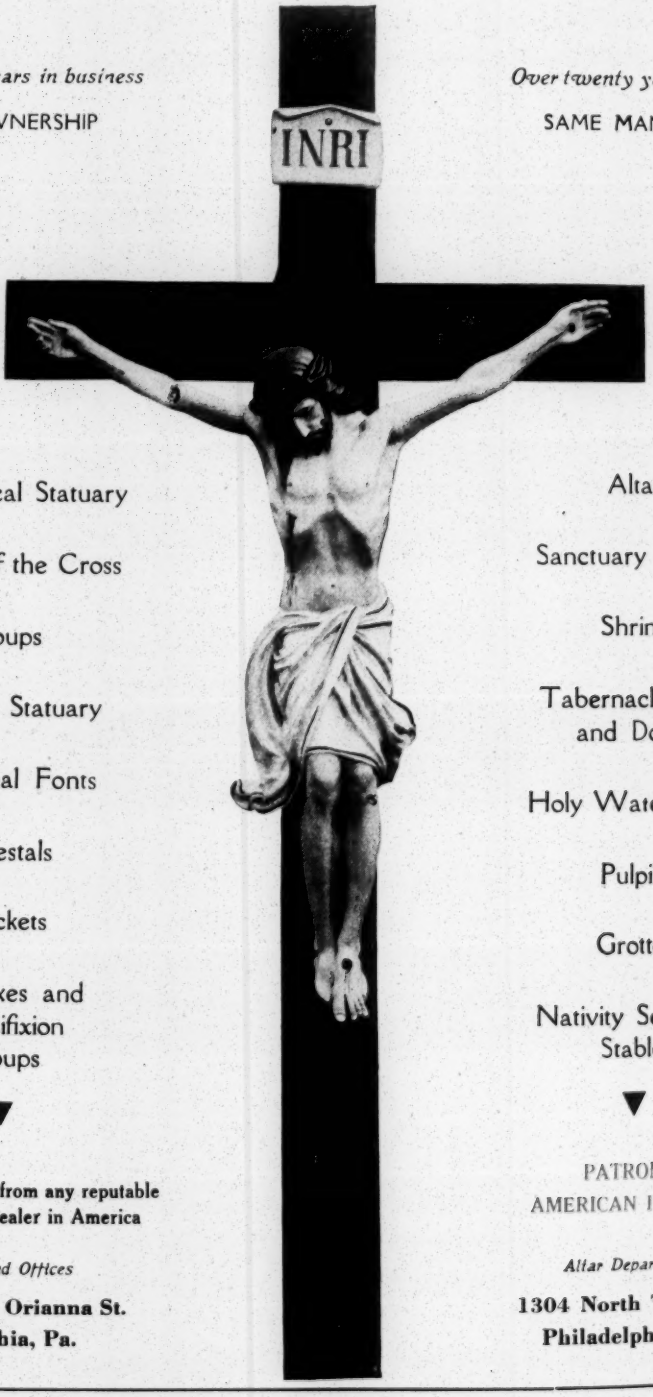

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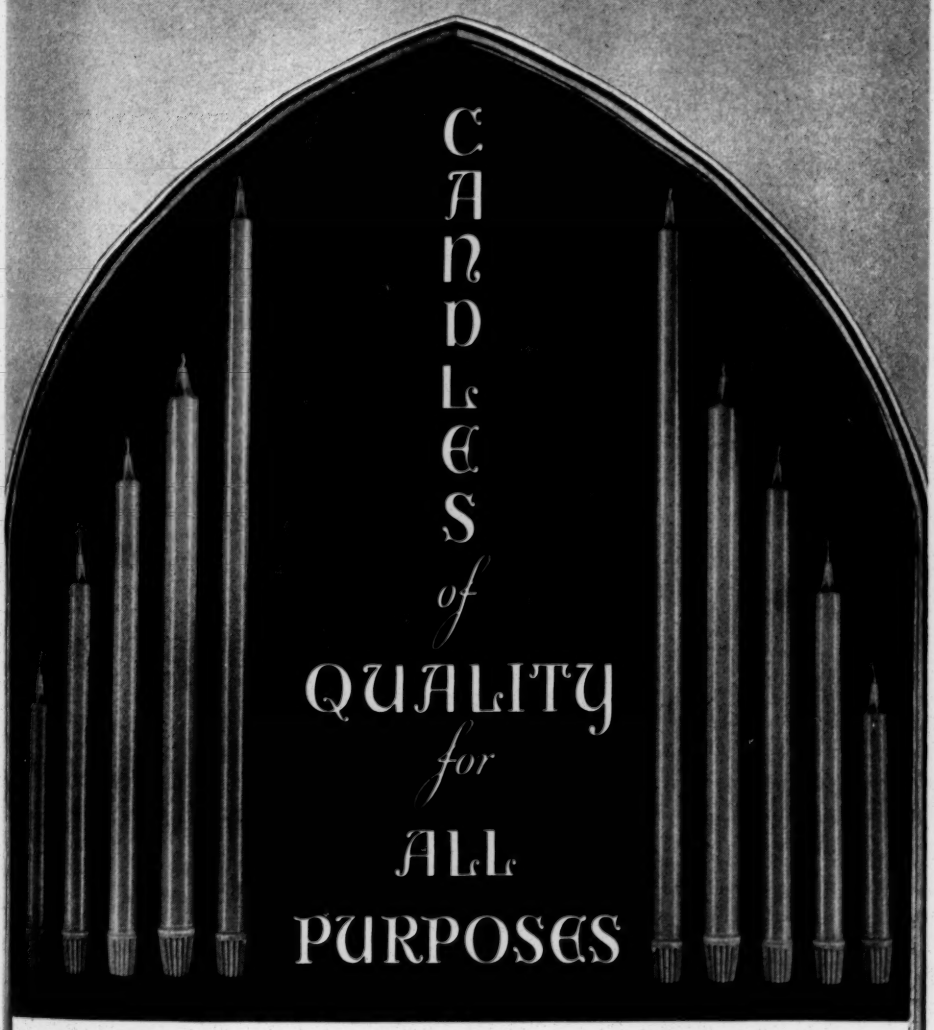

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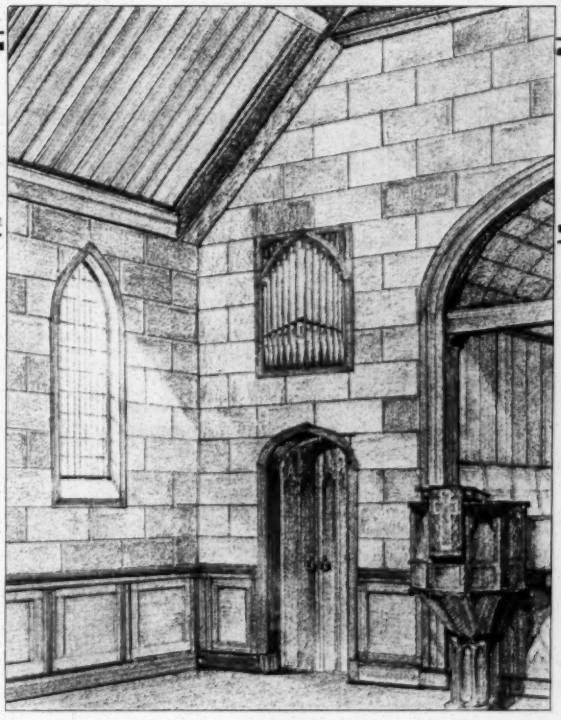

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OLD EDITION

Confession and Communion

The Confession may be made and Communion may be received on the day before the Exposition begins, or on the morning before the Exposition has actually taken place. C. S. I., 12 January, 1878.

Masses

The three votive Masses are not permitted:
(a) On Sundays of the first and the second class;
(b) On Feasts of the first and the second class;
(c) During the octaves of Epiphany, Easter and Pentecost.

Orations to be Said

In the solemn votive Mass of the Blessed Sacrament for the Exposition and for the Reposition of the Blessed Sacrament all commemorations and collects are omitted. S. R. C., 18 May, 1883.

On doubles of the first and the second class in all Masses sung at the altar of Exposition the commemoration of the Blessed Sacrament is made sub unica conclusione, unless other commemorations are to be made, when it is made after them.

In all Masses sung or said at other altars on doubles of first and second class the commemoration of the Blessed Sacrament is omitted.

Mass Pro Pace

The solemn votive Mass pro Pace is sung with the commemoration of the Blessed Sacrament sub unica conclusione and without Credo except on Sundays.

The Last Gospel

These three votive Masses have the Gospel of St. John at the end.

REVISED EDITION

Confession and Communion

The Confession may be made within eight days immediately preceding the Exposition. Holy Communion may be received on the day before the Exposition begins; both Confession and Holy Communion may also be made on any day within the octave of the Exposition. Can. 931, § 1.

Masses

The celebration of these three votive Masses follows the rules laid down for the solemn votive Mass: pro re gravi et publica simul causa, as given in the Roman Missal under Additiones et Variationes in Rubricas Missalis. II, 3 and V, 3. S. R. C., 27 April, 1927

The three votive Masses are not permitted:
(a) Sundays of the first class.
(b) Feasts, double of the first class.
(c) All Souls' Day.
(d) The two votive Masses of the Blessed Sacrament are not permitted on days when the Office is said, or commemoration is made of any mystery of Our Lord connected with the Blessed Sacrament.

Orations to be Said

These votive Masses admit sub distincta conclusione a commemoration of any Sunday, a feast of second class, a feria major (Advent and Lent), Rogation Days, a privileged Vigil, or a privileged Octave. If, however, there should be an obligation of a conventual Mass, or a High Mass be celebrated of the Office of the day, these solemn votive Masses do not admit of any of the above commemorations.

During the Forty Hours' Devotion the commemoration of the Blessed Sacrament sub distincta conclusione is to be made in all Masses, even on feasts of first class, unless the Mass be said, or commemoration made of one of the mysteries of Our Lord connected with the Blessed Sacrament.

Mass Pro Pace

In the solemn votive Mass pro Pace the commemoration of the Blessed Sacrament is to be added sub distincta conclusione and the Credo is said even on a week day.

The Last Gospel

At these three votive Masses the last Gospel is that of St. John, unless commemoration has been made of a Sunday, a ferial of Lent, and Ember Day, Rogation Monday, a Vigil, the Octave day of Epiphany, or a day within a privileged Octave of the first order (Easter and Pentecost), in which case the Gospel of the occurring day is said at the end of the votive Mass. Moreover, if commemoration is made of a feast of B. V. M. or of the twelve Apostles, whose feasts have a strictly proper Gospel, that Gospel is said at the end of the Mass. S. R. C., 29 April, 1922.

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The Confraternity of Christian Doctrine

THE REV. RAYMOND PRINDIVILLE, C.S.P.

Describes the work of the Confraternity of Christian Doctrine among the Catholic children not attending our parish schools. Before taking up the Confraternity, it gives in brief the Catholic philosophy of education in maintaining the present parish-school system. It likewise makes mention of the ways and means other than the Confraternity in ministering to the public-school children. The Confraternity's aims, its early European origins and its recent development in America are discussed. The description of the local diocesan organizations, the operation and the results obtained are based chiefly on information gathered from the Confraternities of Pittsburgh, Brooklyn, Los Angeles-San Diego, Santa Fe, Monterey-Fresno, Great Falls and Helena.

FOREWORD

Father Prindiville has made a much-needed contribution to our pastoral literature in his brief treatise on the Confraternity of Christian Doctrine. No problem is more vexing to the zealous pastor than that of providing for the religious training of children attending the public schools. This problem, considerable in extent in almost every parish in the United States (the percentage of cases in which no children are attending the public schools is incredibly small), assumes enormous proportions when viewed on a diocesan or national scale. When thus viewed it becomes apparent that organization to cope with the situation confronting us must be planned on diocesan lines.

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"Advocates of contraception . . . are essentially superficial. Their policies are not dictated by principle, but at best by the emotion of sympathy for mothers who are oppressed with frequent child-bearing. Psychologically they are related to reactionaries and standpatters, who are likewise governed by emotions of jealousy and fear, and the urge of inaction. . . .

"In this problem of birth control that involves the adherence to the Catholic Church of millions of souls, **reactionaries and standpatters refuse to see the signs of the times.** If the rhythm theory had been withheld from me and I should stumble upon it ten or fifteen years hence in a non-Catholic periodical or book, I doubt whether I would be able to contain my resentment at the thought that the provision of an all-kind Creator for lightening my burdens had been concealed from me.

"I imagine there would come up in my mind the burning words of the Master as he excoriated the Scribes and Pharisees for piling burdens upon the people, but not so much as lifting a finger to lighten them. Those will be the sentiments of millions if the obstructionists have their way.

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"A sex magazine whose pages are fouled with the abominations of Sodom and Gomorrah is beginning to exploit the rhythm theory. . . . Will obstructionists force our Catholic people to turn to such vile sources in order to learn of **a beneficent provision of the Creator, designed to make it easier for them to serve Him with a clear conscience and a happy heart?**"

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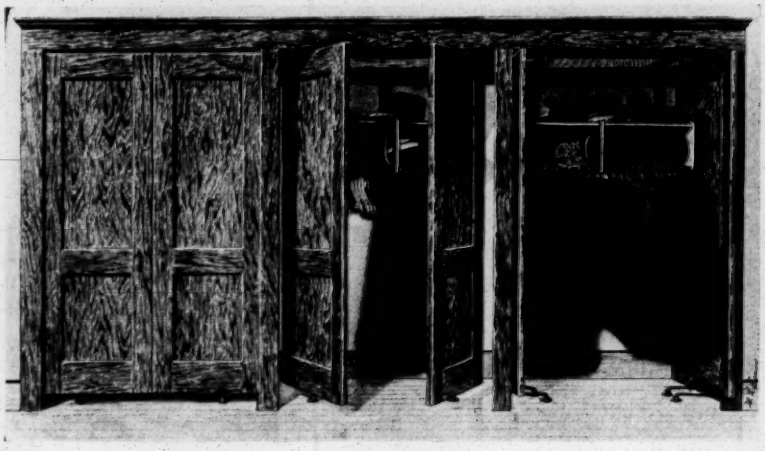

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